

PROPHECY
EXPLAINED

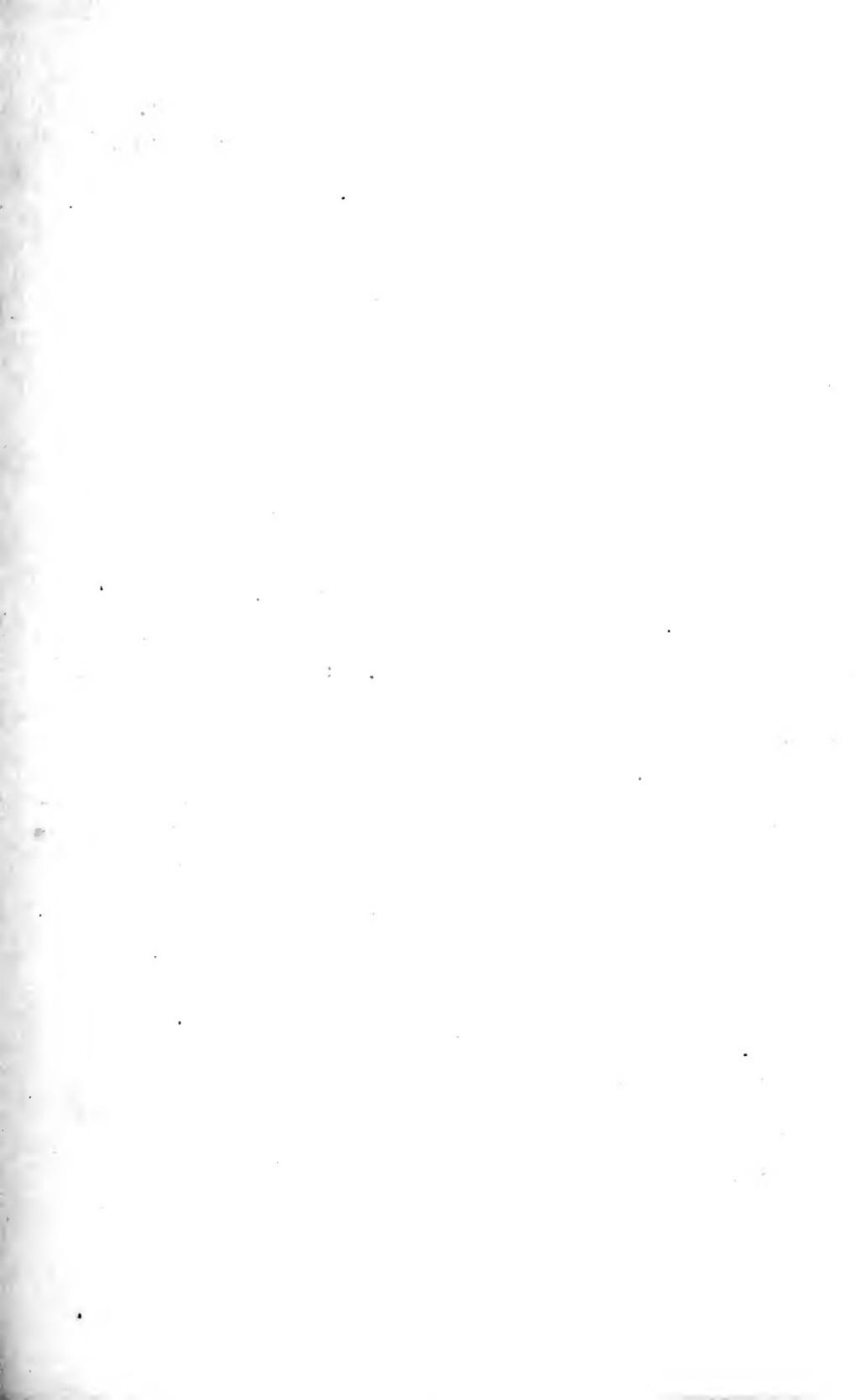


Class BS 647

Book P 3

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PROPHECY EXPLAINED

PAST, PRESENT AND FUTURE

*A Series of Fifty-two Studies
for the Individual, the Class and the Home*

BY

GEORGE H. PATCH

*"And we have the word of prophecy made more sure;
whereunto ye do well that ye take heed, as unto a lamp
shining in a dark place . . .*

*"For no prophecy of Scripture ever came by the will of
man: but men spake from God, being moved by the
Holy Spirit." (2 Pet. 1:17-21).*

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PREFACE

OUR first Course of Study in Prophecy, of which this book is a revision, was prepared in response to the request of a class of young people.

Knowing that many sects and “isms” have had their origin in human theories and methods of interpretation, I determined, while giving every writer on prophecy a respectful hearing, not to blindly follow any man’s theories, nor accept any man’s conclusions, without careful search of the Scriptures for confirmation. My own theories and beliefs must also be subjected to the same testing, and conclusions drawn only in the light of the most evident meaning of the Word, without prejudice of any kind.

We cannot avoid having theories if we do our own thinking. Spirit-filled men have divergent theories. We cannot follow them all. But we can have the Spirit’s guidance to all needful truth, if we ask for it, in our own study of His Word.

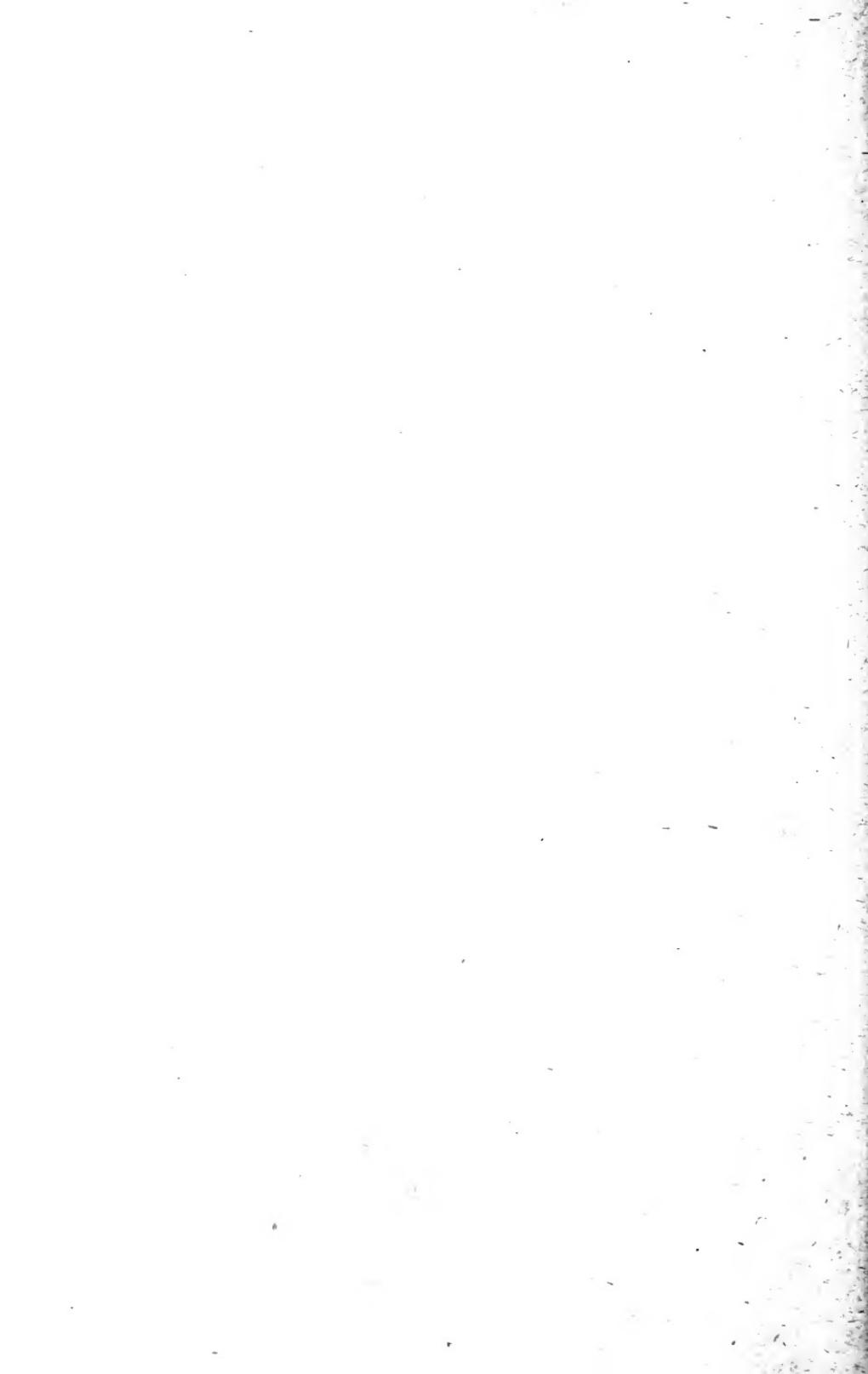
I must confess that this process has compelled me to relinquish some teachings to which I had long held, and to accept in their stead other concepts. These lessons are constructed accordingly: but every one who uses them is urged to carefully search the Scriptures, "whether these things are so," and also to compare these findings with the conclusions of other writers, and be fully persuaded in his own mind.

No prophecy can be perfectly understood in all its details before it is fulfilled. It was so written, evidently, to incite us to earnest study, and to give us thereby a deeper insight into God's great purposes, and prepare us to labor together with Him intelligently; and not to satisfy idle curiosity concerning future events. We can afford to disagree on minor details of interpretation, if we can get a comprehensive vision of the eternal purposes of God concerning his creatures.

The design in these studies is to furnish some of the most important texts bearing on the subjects treated, with questions to draw out the meanings, and spaces for written answers. The accompanying notes are made up largely of quotations and condensations

from the writings of such men as C. I. Scofield, J. A. Seiss, Jas. H. Brooks, L. W. Munhall, R. A. Torrey, Jas. M. Gray, Mark A. Matthews, John Urquhart, W. E. Blackstone, Wm. Pettingill, W. C. Stevens, Geo. C. Needham, A. C. Gaebelein, C. G. Trumbull, G. Campbell Morgan, Bullinger, and others. The Author has been greatly assisted in the work of this compilation by Miss J. B. Patch.

G. H. P.



METHODS OF STUDY

TO BE APPLIED IN BOTH HOME AND CLASS WORK

If possible, the lesson should be carefully studied at home, and answers neatly written out for all the questions, after looking up the required Bible passage for each answer.

Then the lesson notes should be read; and notes and questions to be used in class, written neatly on any available marginal space where they will catch the eye when wanted. This should be done by all members of the class, as well as by the teacher, or leader, and additional notes jotted down, as the items are discussed or answered.

Class records may be kept, final examinations held, and standings marked, if desired.

A less desirable method is that of class study, as distinguished from home study. The reference passages may be given to the members of the class, when assembled, and called for, one at a time, by number. The

person reading the passage should then formulate a short, concise answer to the question, which may be submitted to the class for amendment, and, when satisfactory, written in each member's book. The lesson notes may be read in connection with this study, or immediately afterward.

This method requires the use of Bibles in the class, which is commendable; but is not as rapid a method as the first, making it difficult to properly cover a lesson in the usual time allowed for class recitations. It is an interesting method for special classes, or mid-week meetings where sufficient time can be given, or for Bible readings.

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PROPHECY EXPLAINED

PART ONE

LESSONS ONE TO NINE

INTRODUCTORY

The Theme and Personnel of Prophecy.
Its Source and Purpose.

LESSON ONE

LIFE; THE GREAT THEME OF THE BIBLE

The relation of prophecy to life. The origin of life; the development of life. The life that is “in Adam;” the life that is “in Christ.” Flesh life. Spirit life. Jesus says:

I am come that they may have life, and may have it abundantly. In Him was life, and the life was the light of men. (John.)

Classing reading: Jn. 1: 1-18

QUESTIONS AND PASSAGES

(*Spaces between questions are for written answers*)

1. Who imparted life to the world? Gen. 1:2.
2. What were God's commissions to the earth? Gen. 1:11, 24.
3. What to the waters? Gen. 1:20.
4. How was life given to man? Gen. 2:7, Job 33:4.
5. What kind of life was possible to him? Gen. 2:9, 3:22.
6. How was it forfeited, and how was he then prevented from securing it? Gen. 3:1-8, 23, 24.
7. Who has made a new life possible? Jn. 1:12.

8. What is he called in Acts 3:15? In 1 Cor. 15:45?
9. What distinctions between the two Adams are made in Ver. 45-49?
10. Where is the life of the flesh? Lev. 17:11, 14.
11. What does 1 Cor. 15:50-52 say of flesh and blood?
12. Of what is the new creation not born, and of what is it born? Jn. 1:13 and 3:5.
13. What was in Jesus' resurrection body, and where was his blood? Lu. 24:39, Jn. 19:34, Mk. 14:24, 1 Pet. 1:18, 19.
14. What corresponds to blood in the new life? Jn. 4:14 and 7:38, 39.
15. What is freely offered in Rev. 7:17, 21:6, 22:17?
16. What has Jesus only? 1 Tim. 6:16.

17. Is this obtainable from him? Rom. 2:6,
7 (A. V.).
18. When will it be given? 1 Cor. 15:51-53.
19. Who will have right to the tree of life?
Rev. 22:14.
20. What is the final great invitation? Rev.
22:17.

NOTES

1. The beginning of life on the earth has greatly puzzled those scientists who seek for its source in nature alone, and reject its supernatural beginning. They are confined to the theory of self evolved life. But life could never create itself. God may have used older types into which he introduced new life, in his creations. Natural selection could not do this.

The first act of God after creating the world was to endow it with life. Gen. 1:2 says (A. R. V. Margin), “The Spirit of God *was brooding* upon the face of the waters.” Verse 20 says, “And God said, *Let the waters bring forth abundantly the moving creature that hath life.*” Geology shows that the primal waters did “swarm with swarms of living creatures” of simple structure.

When God would bless the world with his final and greatest creation, the “*life that is in Christ,*” the angel

told Mary “The *Holy Spirit* shall come upon thee . . . wherefore also the holy thing which is begotten shall be called the *Son of God*. ” Nicodemus was told, “Except one be born of *water* and the *Spirit*, he cannot enter into the kingdom of God.”

There seems to be an analogy between these first and last creations, in the agency of the Spirit and water; and also a suggestion as to God’s method in progressive creations, from day to day through the age-long days (2 Pet. 3:8), until He breathed into a physical form “the breath of life; and man *became* a *living soul*. ” (Gen. 2:5.)

2. John 1:12 says that to those who receive Christ is given “the *right to become* children of God”; but it is the *Spirit* of God who actually imparts that new life to a man. He is the Life-giver; and since this last and greatest creation is accomplished by the Spirit’s impartation of a new life to an existing creature, man, and since man *became* a living soul by a similar in-breathing of life, it may be inferred that this was God’s method in all intermediate creations of life-types.

3. The Bible, written by God-inspired men, tells very briefly of the facts, but not of the *methods* of creation. “God’s other book”—written on tablets of stone, engraved with His finger, illustrated with pressed specimens of the fauna and flora of long past ages, is His own record of the progressive stages of life-creations. Rom. 1:19, 20 even *cites this record for* “*that which may be known of God . . . even his eternal power and God-head*. ”

Professor Melvin Grove Kyle says: “A footprint

may tell much. In the strata of earth's crust, footprints have recorded the story of flocks and herds and droves of countless ages gone. They tell us of horrid monsters which lived and ravened long before man was created. They afford material to the skilled naturalist out of which he may reconstruct forgotten ages, and picture for us a world upon which the eye of man never looked. They do, indeed, something infinitely greater and grander and better than this, they fill in the details of that account of creation that is written in a few verses at the beginning of Genesis, and illumine that account with pictures of God's strange handiwork from the beginning until now. . . . At last we realize through these footprints in stone that we have come to look upon the footprints of God."

4. The Bible only refers to the lower types of life incidentally; and of spirit beings, good and evil, only as they influence the life of man and his final destiny. It is mainly the Adam life, specialized in Israel, and the life that is in Christ, the last Adam, transmitted to his Church, of which it treats in history and prophecy.

5. There are fundamental differences between human life and Christ life. "The first man Adam became a *living soul*. The last Adam a life-giving Spirit . . . the first is psychical (Greek); then that which is spiritual. The first man is of the *earth, earthly*; the second man is of heaven." (1 Cor. 15:45-50.) That which is born of flesh is *flesh*; and that which is born of Spirit is *spirit*. (Jn. 3:6.) In Adam *all die*. In Christ *all are made alive*. Flesh

and blood *cannot* inherit the kingdom of God. Corruption *cannot* inherit incorruption. Man must be "begotten again, *not* of corruptible seed, but of *incorruptible*." There must be a *new life imparted by the Spirit*, transforming the inward character, and, at the resurrection, transforming the body into the likeness of his glorious body. "When Christ, our *life*, shall be manifested, then shall ye also with him be *manifested in glory*." (Col. 3:4.) "For this corruptible *must put on incorruption*, and this mortal *must put on immortality*." This transformation is called a *new creation* in 2 Cor. 5:17 and Gal. 6:15. "Ye are an elect"—"*genos*" (Greek—2 Pet. 2:9). Darwin was wrong. Natural selection cannot produce a new genus. Only God can do this.

6. Lev. 17:11, 14 says that the life of all flesh is in the *blood*. Many a man is proud of his "blood." But it is only the blood of Adam, corrupted, at best. When Jn. 1:13 says the new birth is "*not of blood*" —the symbol of flesh-life—Adam is disclaimed as the father of this new race.

The ancients spoke of the belly as we speak of the heart. The heart is the fountain out of which the life-blood flows through the body. In the new creation, that water which Christ offered in Jn. 4:10, 14 and 7:38, 39 becomes the life symbol, "flowing out of the belly," "in him a well of water springing up unto eternal life." Life-blood in the genus *Anthropos*, Living water in the genus *Christos*. 1 Cor. 12; 13—"For in *one Spirit* were we all baptized *into one body* . . . and were all *made to drink of one Spirit*."

The final great invitation of the Bible is to this

water of life free to all who will take of it. This is the climax toward which all history and all prophecy are moving—the attainment of *life in God's eternal Kingdom*. To make this life possible to man, Christ died.

7. Jn. 7:39 says: “But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.” After he was glorified (Jn. 12:23) he appeared to his disciples and “breathed on them, and saith unto them, *Receive ye the Holy Spirit.*” (Jn. 20:22.) This act seems to signify the impartation to the disciples of this water of life, which they were to receive—the passing on to them of the life that is in Christ, whereby they were “made partakers of the divine nature.” This was not the baptism of the Spirit. That occurred at Pentecost. As a child, Jesus was *begotten* of the Spirit. He was *baptized* of the Spirit after he became a man. In his glorified state, His deity is manifested in His power to in-breathe this new life into His disciples. (Titus 3:5, 6.)

Use the margins and vacant spaces for jotting down questions to ask in class, and for making notes in class. Do not scribble, but write neatly.

LESSON TWO

SATAN, THE DESTROYER

The arch-enemy of God and man; his present power as world ruler, “the god of this world,” “the prince of the power of the air”; an outline of his career to his dethronement and final fate, as foretold in prophecy.

And he said unto them, I beheld Satan fallen as lightning from heaven. (Jesus.)

How art thou fallen from heaven, O day-star, son of the morning. (Isaiah.)

Class reading: Mt. 4:1-10

QUESTIONS AND PASSAGES

(Be sure to look up these passages and write answers in the spaces)

1. Did Michael treat Satan with scorn, or as the caricature of a superstition? Jude 9.

2. Did Jesus consider him an insignificant foe? Class reading.
3. What reply did Satan make to Jehovah in Job 1:7?
4. What warning is given in 1 Pet. 5:8?
5. What is he called in Mk. 3:22-24, and who are mentioned as his subjects?
6. What is he called in Eph. 2:2?
7. Where are Satan and his hosts? Eph. 6:12.
8. What is necessary to withstand him? Ver. 11 and 18.
9. What is he called in 2 Cor. 4:3, 4?
10. What unchallenged claim did he make to Jesus? Lu. 4:5, 6.
11. What did Jesus call him in Jn. 14:30?
12. What is said of the whole world in Jn. 5:19?

13. Why was the Son of God manifested?
1 Jn. 3:8.
14. What shall be done with this prince?
Jn. 12:31.
15. How are we assured of this? Jn. 16:11.
16. Name two of his characteristics. Jn. 8:44.
17. What was Satan's first lie to man, and what will be his last deception? Gen. 3:1-5, Rev. 20:7, 8.
18. What has thus passed to all men? Rom. 5:12.
19. By what means did he bring death into the world? Rom. 6:23; Gen. 3:1-6.
20. What are we by nature, "in Adam"? Eph. 2:2, 3.
21. How is his power of death destroyed? Heb. 2:14.

NOTES

1. Some people say there is no devil. Nothing suits him better than this. He can work best incognito. He caused man's downfall disguised as a serpent. He is always in disguise, frequently as an angel of light. (2 Cor. 11:14.) Many who believe in his existence, do not consider him of much importance. He is most often pictured in some ridiculous form, with hideous face, horns, hoofs and forked tail—a mere caricature. He is never so represented in the Bible, but always as a powerful enemy—"a roaring lion, seeking whom he may devour." He is the *serpent-lion*: Christ is the *Lamb-Lion*. The first prophecy of the Bible is, "*The seed of the woman* (which is Christ, Gal. 3:16) *shall bruise thy head, and thou shalt bruise his heel*"—a prediction of the struggle which should continue until Satan is dethroned and Christ takes his place as the ruler of the world.

2. The Bible makes no positive statement as to the origin of Satan, but there are passages from which much is inferred. Eze. 28:11-19, although written of the King of Tyre, is supposed to be an allegorical description of Satan. Verse 14 could not refer to any man. "*Thou wast the anointed cherub that coverest: and I set thee so: thou wast upon the holy mountain of God.*" Cherubim were stationed about the garden of Eden, forbidding entrance, after Adam was expelled. Prophets had visions in which

cherubim surrounded the presence of God, guarding approach to him. Cherubim were embroidered upon the veil before the Holy of Holies, God's throne-room in the temple, forbidding entrance. This was rent from top to bottom when Christ died. Two cherubs of solid gold spread their wings as a covering above the ark, forbidding all approach into the presence of the supernatural light beneath them—the Shekinah—representing God upon his throne over his people—except by the high priest, with blood, once a year. This suggests the very exalted position occupied by Satan before his fall—one nearest to God. Michael *the Archangel* durst not bring against Satan a railing judgment. He recognized Satan as of higher rank than himself. He was "*Perfect in Beauty,*" but pride ruined him.

3. When God created Adam, he commissioned him to "*replenish the earth*" (which suggests that it had previously been populated, but was now depopulated—perhaps as a consequence of Satan's revolt. How could it otherwise be replenished?) "*and subdue it; and have dominion over . . . every living thing.*"

Adam might have eaten of the tree of life and secured eternal life; he might have evicted, with God's help, the rebellious tyrant, and succeeded Satan in the government of the world. But the wily serpent secured his downfall and so extended his own rule until the Last Adam should accomplish what the first Adam failed to do; and also redeem the first Adam and his posterity.

The great bulk of Bible prophecy has to do with the processes by which God accomplishes these results.

The revolted world is to be restored to the Kingdom of God.

4. Satan accomplished Adam's downfall by enticing him through appetite to unbelief and disloyalty toward God. He tried to accomplish Jesus' downfall by the same means, when He was exceedingly hungry from long fasting. Failing in this, and his temptation to presumption, he applied his supreme test by an offer to *abdicate his throne* on a seemingly trivial condition. But Jesus, begotten of God, baptized with His Spirit, was invincible, and *Satan was defeated*.

Nothing can now prevent Jesus from carrying out his program of redemption, securing the unconquerable allegiance of his subjects, and evicting the rebellious prince.

5. Physical death was in the animal world long before Adam was created. Adam might have become exempt from it by eating of the tree of life. But the havoc of his sin was far worse than mere physical death. "Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God. The second death is the lake of fire." Adam's sin brought him and his race into a state of spiritual death, and made them liable, unless born again, to the second death.

In redeeming man, Jesus not only suffered physical death, but when he made "his soul an offering for sin" (Isa. 53:10) he tasted death for every man. (Heb. 2:9.) It was this separation from God that made him cry out, "My God, my God, why hast thou forsaken me." It was the anticipation of this that

caused his agony in the garden—for he had said, “Fear not them that kill the body, but are not able to kill the soul.” (Mt. 10:28.)

By his death he paid the penalty for man’s sin, and made physical resurrection and spiritual life possible for him.

LESSON THREE

THE HOLY SPIRIT

As the Author of Prophecy. The means and methods by which His messages are conveyed to men, and the importance of such messages from such a source.

For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. (Peter.)

Class reading: 1 Cor. 12:1-11 and 27-31.

QUESTIONS AND PASSAGES

(Study the lessons at home, and write answers under all questions)

1. Who is the Holy Spirit? Mt. 28:19.
2. What is never forgiven? Mt. 12:31, 32.
3. Why should we yield to his guidance

and listen to his declarations? Jn. 16:13.

4. Whom does he thus glorify? Jn. 16:14.
5. How does the Holy Spirit speak to us? Acts 1:16; 3:18; 4:25.
6. By whom did Jesus say that David spoke? Mk. 12:36.
7. Who did he say would speak in Mk. 13:11?
8. What was said of Jesus in Deut. 18:18, 19?
9. How does Ezra 1:1 say Jehovah's word came?
10. Whose words did all the prophets claim to speak? Isa. 16:13, 14; 24:3; 28:14; 39:5; Jer. 2:1; 5:14; 11:1, and many others.
11. What did Jehovah say in Isa. 51:16; 59:21, and in Jer. 1:9, 10?

12. What does 2 Chr. 36:22 say of this?
13. Who did Agabus say spoke in Acts 21:10, 11?
14. What did Zacharias do when filled with the Holy Spirit? Lu. 1:67.
15. What occurred at Ephesus, according to Acts 19:6?
16. Who spoke through Isaiah according to Acts 28:25?
17. What is said of the Holy Spirit in Heb. 10:15?
18. What did 70 elders do (Num. 11:25, 26) and Saul (1 Sam. 10:10) when the Spirit came upon them?
19. Were prophets always good men? Num. 24:1-4 with 2 Pet. 2:15, 16; 1 Sam. 19:18-24.
20. If the prophecies of the Bible are the words of the Holy Spirit, what should we do? 2 Pet. 1:19-21; 1 Thess. 5:19, 20.

NOTES

1. When men scoff at the prophecies of the Bible, they virtually scoff at the Holy Spirit; for, as the passages included in this lesson amply prove, the prophecies of both O. T. and N. T. claim to be *his words*. The claim is fully substantiated by the endorsement of Jesus, and by the literal fulfilments of many prophecies in his own life.

There are many other passages, not cited in this lesson, which ratify the claim of the Holy Spirit as the author of the prophecies of the Bible. The prophecies therefore must have been verbally inspired. That all other portions of the Bible are also inspired is equally evident.

Dr. I. M. Haldeman writes in *The Sunday School Times*: "That the Bible claims to be inspired, God-breathed, and in the nature of the case, infallible word of God ought to be beyond the possibility of doubt by anyone even only measurably acquainted with the Book. The Apostle Paul voices the claim in his declaration to Timothy that all Scripture is given by inspiration of God (2 Tim. 3:16). It should seem like downright folly or the blindness of an overbalanced partisanship to discuss at all to what 'Scripture' the Apostle refers. . . . In all the world nothing is more conclusive of the fact of Bible claim to inspiration than the wondrous Sunday afternoon walk to Emmaus (Luke 24:13-35) and the climactic Sunday evening meeting in the upper room at Jerusalem (vs. 36-49). In those interviews the Christ of God positivizes the Bible from Genesis to Malachi as

written of Himself and announces that He is the unique and personal Key to its understanding. . . .

"That the Son of God anticipatively, and the Apostle Paul corroboratively, proclaim the inspiration of the Old Testament, and by so doing both represent it as claiming inspiration for itself, should be self-evident. Add to this the nearly two thousand times in which these Scriptures openly affirm themselves to be the 'Word of God,' the 'Word of the Lord,' and the proposition that the Scriptures of Israel claim to be the inspired Word of God is unassailable.

"That the New Testament through its representatives makes the same claim, is equally and as easily demonstrable.

"Fourteen of the epistles are written by the Apostle Paul. He testifies that what he writes to the Thessalonians, and in principle what he writes in all his epistles, is to be received 'not as the word of men, but, as it is in truth, the Word of God.' (1 Thess. 2:13).

"What he testifies of his own writings Paul equally affirms of the writings of the other apostles. In his letter to the Ephesians he says truth not heretofore known has now been revealed to the 'holy apostles and prophets by the Spirit.' (Eph. 3:5.) In this he is in accord with the Son of God, who assured these very apostles that when they should speak (and therefore when they should write) it would not be themselves, but, as he said, 'the Spirit of your Father which speaketh in you.' (Matt. 10:2.)"

2. The Spirit of God is not a mere "holy influence."

"God is Spirit"—and the Holy Spirit is God. After inspiring the O. T. writers to write their histories and prophecies and odes, and after the Son of God had made the great Sacrifice, which was the price of the world's redemption, and had ascended on high, He, God the Spirit, descended to earth and is now personally supervising the fulfilment of the great chain of prophetic utterances which are to eventuate in the kingdom of God on earth, with Jesus enthroned.

3. It is evident from the lesson passages that God can use any man as his mouth-piece, good or bad, as He sees fit. All that is necessary is that the Spirit of God take possession of him. Balaam wanted to curse Israel, but was compelled to bless him. Even his dumb ass was made to speak. Saul's messengers, sent to arrest David, and Saul himself, when he followed them, were compelled to prophesy when the Spirit of God came upon them. So Caiaphas the high priest prophesied that Jesus should die for the nation: "and not for the nation only, but that he might also gather together *into One* the Children of God that are scattered abroad." But these men did not write the Bible. Prophecy never came by the will of man: "but holy men of God spake as they were moved by the Holy Spirit."

4. It is a matter for rejoicing that all who are born of the Spirit are entitled to His baptism and inspiration for service. According to 1 Cor. 12, this seems to put such into the same class with prophets; even though the Spirit's gift to such may be any other enumerated in that chapter than the gift of prophecy. "But *desire earnestly the greater gifts.*"

LESSON FOUR

JESUS AS PROPHET, PRIEST, AND KING

The greatest of prophets, the Great High Priest, and the King of Kings.

In these three offices, and as the Lamb of God, the Redeemer, and in other aspects, He is the central figure of all prophecy.

*And beginning from Moses and from *all the prophets*, he interpreted to them in *all the Scriptures* the things *concerning himself*.” (Luke.)*

Class reading: Mt. 24:1-14

QUESTIONS AND PASSAGES

JESUS AS PROPHET

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Heb. 1:1-2.

1. How did God speak to Moses? Num. 12:6-8.
2. What prediction did he make in Deut. 18:15, 18, 19, and who fulfilled it? Acts 3:20-23.
3. What did the woman of Samaria perceive? Jn. 4:19.
4. What spread his fame as a prophet? Lu. 7:15-17.
5. What further identified him as the predicted prophet? Jn. 6:13, 14.
6. What was he called in Mt. 21:10, 11? Mk. 6:4?
7. What would not the Pharisees believe him to be? Jn. 7:47-52.
8. What was demanded of him in Mt. 26:67, 68?
9. What did the disciples call him in Lu. 24:19?

JESUS AS PRIEST

10. What did Jehovah say in Psa. 110:4?
11. Who is this priest said to be in Heb. 5:4–10 and 7:17, 21?
12. Into what has he entered? Heb. 6:19, 20.
13. For what purpose did the High priest enter the Holy place? Heb. 9:7.
14. For what has Christ entered? Heb. 9:11, 12, 24, and what did he then do? Heb. 8:1, 2.
15. How long will he occupy this place of honor? Psa. 110:1.
16. What is he doing? Rom. 8:34; Heb. 7:25.
17. With what may he be touched, and what may we do and find? Heb. 4:14–16.

JESUS THE KING

18. Of what people was he born king? Mt. 2:1, 2.

19. What did Gabriel say God would give him, and what of his kingdom? Lu. 1:32, 33.
20. What did the Lord say in Psa. 2:6-9?
21. What did Jesus say in Jn. 18:37?
22. What title was on the cross? Jn. 19:19.
23. What is he called in Rev. 19:16?

NOTES

1. In Israel there were three offices to which God elected men, and into which they were inducted by an anointing. These were prophet, priest, and king. A prophet was God's mouthpiece, making known his will to his people as to their present conduct and future destiny. He taught, or predicted, or wrought miracles, as God directed him. He *represented God* before the king and the people. God "suffered no man to do them wrong; Yea, he reproved kings for their sakes, saying, Touch not mine anointed ones, and do my prophets no harm." (1 Chr. 16:21, 22.)

2. Priests *represented the people* before God; and were next in honor to the prophets. Kings were punished for assuming the role of priest, or for entering into the holy precincts set apart for them. (1 Sam. 13:8-14; 2 Chr. 26:16-21.) The High Priest had charge of the house of God and the worship of the people, their offerings and sacrifices. It was as the

Great High Priest that Jesus offered himself—the Lamb without blemish—for the sins of the world. (Heb. 9:14, 26.) As High Priest he ascended on high and entered into the holy place. “For Christ entered not into a holy place made with hands, . . . but into heaven itself, now to appear before the face of God for us.” (Heb. 9:24.)

3. God was Israel’s king. No human king could rule over his people except as his deputy. (1 Sam. 12:12, 13; Deut. 17:14, 15.) Saul lost his throne through disobedience. (1 Sam. 15:23.) God then made David King (1 Sam. 16:1), and later made a covenant with him, which is mentioned in 2 Sam. 23:1–5, and more clearly stated in Psa. 89:3, 4, 19–37. It is again mentioned in Psa. 132:11, 12 and 2 Chr. 7:17, 18. “I have made a covenant with my chosen, I have sworn unto David my servant, *Thy seed will I establish forever, and build up thy throne to all generations.*” “*Jehovah hath sworn unto David in truth; He will not turn from it: Of thy fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony, that I shall teach them, their children also shall sit upon thy throne for evermore.*”

Upon this covenant rests the hope of the world for a coming King who is to reign in righteousness and bring in everlasting peace. We will enter more into the details of the carrying out of this covenant as we progress in our studies of the prophecies relating to this King and his kingdom.

4. In the anointing of a prophet, priest, or king, oil was poured upon his head. In Luke 4:18, Jesus

quoted Isa. 61:1: "The Spirit of the Lord is upon me, because he *anointed* me to preach good tidings" —anointed to the office of prophet. Acts 10:38 says he was *anointed with* the Holy Spirit at his baptism. Baptism, then, in the N. T. signifies consecration to an office, as anointing did in the O. T. When we are consecrated in baptism we enter the "Royal priesthood" of 1 Pet. 2:9. Jesus said, in Lu. 12:50, "*I have a baptism to be baptized with.*" This could not refer to his baptism with the Spirit, as that was in the past. According to Heb. 5:9, 10, this baptism seems to have taken place in the garden of Gethsemane, where he was "made perfect," or "qualified" for the office of Great High Priest, which he at once assumed. It may be that the sweat "like great drops of blood" that covered his head and fell to the earth was the outward sign of this baptism; and also significant of the preciousness of the blessings that are to come upon the earth in its redemption through his blood.

This baptism was his consecration to suffering for the atonement for sin, and was characterized by the most intense agony.

Heb. 1:8, 9, tells of his anointing as *king*, "with the oil of gladness."

5. It was *while Jesus was praying* that the Holy Spirit descended upon him at his first baptism (Lu. 3:21, 22), and while "*he prayed more earnestly*" in his agony that "his sweat became as it were great drops of blood falling down upon the ground."

Here is our example if we would be anointed for his service.

LESSON FIVE

THE PROPHETS

Through whom God spoke

The great prophets of the Bible, their personalities, the age in which they each lived, the nature of their messages and the correlation of their predictions.

Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets.
(Amos.)

Class reading: 2 Ki. 2:1-25

QUESTIONS AND PASSAGES

1. What was the first prophecy and what curse was pronounced, by whom and to whom spoken, and why? Gen. 3:14-18.
2. Who was the first human prophet? Jude 14.

3. What is twice said of him in Gen. 5:22-24, and of Noah in 6:9?
4. What wonderful thing did God do for him, and why? Gen. 5:24; Heb. 11:5.
5. What other prophet was translated? 2 Ki. 2:1, 11.
6. Who did God say was a prophet in Gen. 20:7?
7. How was Moses different from other prophets? Num. 12:6-8; Ex. 33:11; Deut. 34:10.
8. By what three titles is Samuel mentioned in 1 Sam. 9:6, 9?
9. Who was the great poet-prophet-king of Israel? Mk. 12:36; Psa. 110:1.
10. What great prophet arose in Ahab's time? 1 Ki. 17:1.
11. Who was his worthy successor? 2 Ki. 2:15

12. In whose reigns did Isaiah prophesy, and what other prophets were contemporary with him? Isa. 1:1; Hos. 1:1; Amos 1:1; Mic. 1:1.
13. In what times was Jeremiah prophesying? Jer. 1:2, 3.
14. What other prophet wrote in the days of Josiah? Zeph. 1:1.
15. What two great prophets were among the captives in Babylonia? Eze. 1:1; Dan. 2:17-19.
16. What two prophets, born in captivity, returned to Jerusalem? Hag. 1:1; Zech. 1:1; Ezra 5:1.
17. Of whom did the last O. T. Prophet write in Mal. 3:1; 4:5? Lu. 1:63, 67, 76.
18. What did Jesus say of him, and who are greater than he? Lu. 7:26-28.
19. Name other N. T. prophets. Acts 11:27; 13:1; 15:32.
20. What two men received special revelations? 2 Cor. 12:1-7; Rev. 1:1.

NOTES

1. The first prophecy on record was spoken by God himself. It was spoken to Satan, and foretold the conflict between him and Christ, the seed of the woman (Gal. 3:16), and which is to culminate in Satan's defeat, imprisonment for 1000 years and final doom in the lake of fire. This prophecy may have been spoken in the hearing of Adam and Eve. (Gen. 3:8-15.) God spoke to Abraham (Gen. 17:3, 22; 18:1-33), to Moses at Mt. Sinai, and proclaimed the ten commandments in the hearing of the people. (Ex. 19:19, 20; 20:19, 22.) He spoke from heaven at Jesus' baptism, at his transfiguration, and in the hearing of the multitude in Jerusalem. (Jn. 12:28, 29.) But ordinarily God spoke to his prophets in visions and dreams, or with his "still small voice" in the inner consciousness. (Num. 12:4-8; 1 Ki. 19:12.)

2. The first human prophet mentioned in the Bible was Enoch; and his prophecy was of the coming of the Lord with his saints to execute judgment upon all. These first two prophecies are synoptic of the course of events culminating in the "Great day of the Lord," to which reference is frequently made in both O. T. and N. T. prophecies.

3. The great contest between God and Satan is over the allegiance of Adam's posterity to one or the other as supreme ruler. Satan uses every artifice and subterfuge with which it is possible to deceive mankind, permanently alienate every available individual from God, and ally him to himself in a fealty which will result in his final destruction. God cannot use

these devices for winning loyal subjects, but instead seeks to win them by his love, manifested finally in the gift of his own Son to suffer the penalty due them, and thus draw all men unto himself. He allows those who come to him to be tested by the fiery darts of Satan in persecution and sometimes martyrdom, and is thus securing subjects for his coming kingdom whose loyalty has been tested and who will never revolt, as Satan and his angels had done.

4. Satan is too artful to pose as God in his own person. He leads men instead to devise gods of their own, but in whose service they subject themselves to Satan himself. Idolatry, including all false religions, is the sin against which all the prophets protest, and which is finally to be destroyed in the destruction of "Babylon the great." In spite of the efforts of Christendom for over eighteen centuries the great mass of humanity is still adhering to false religions. But when Jesus returns to reign, all who have died in loyalty to him will be resurrected to reign with him; while those disloyal to him will not then be raised, and his living enemies will be slain. (Rev. 19:21.) Satan will be bound and imprisoned, and Christ's millennial reign will begin, with neither Satan nor his subjects to molest. There will then be peace on earth. These are the themes on which the prophets wrote.

5. There were many prophets who were raised up for special purposes, of which little is known. The greater prophets whose words and deeds are recorded in the Bible also had more or less specialized missions. The work of Elijah and Elisha was specially directed

against idolatry in the northern kingdom of Israel. Isaiah and Jeremiah, and some of the lesser prophets, sought to stem the tide of idolatry in the kingdom of Judah, and uttered the great predictions of the dispersion and final regathering of all the tribes of Israel into one kingdom, with Messiah as king, and no more war or dispersions—a golden age for Israel. Ezekiel and Daniel were the great prophets of the dispersion. Ezekiel depicts the sins and abominations of Israel unsparingly, but breaks out again and again in joyful acclamations as he sees the future blessedness of Israel, repentant and restored to her own land. He pictures the future conditions in Palestine, the new city of Jerusalem, and the greater temple, in vivid detail.

Daniel is the prophet of the times of the Gentiles, the latter days, the time of the end of the age. His visions are similar to those of John in Revelation. As John was the disciple whom Jesus loved, so Daniel was thrice told by the angel Gabriel that he was greatly beloved.

CHART No. 1

	Adam	4000 B.C.
	3500
	Enoch	
	3000
	Noah	2500
	2000
This scale is only approximate, but suf- ficiently accurate for the purpose of asso- ciating the leading prophets with the ages in which they lived, and for memo- rizing consecutive dates from Adam to Christ.	Abraham	
	Moses	1500
	David	1000
	Elijah	Elisha
	Isaiah	Jeremiah
	Ezekiel	Daniel
	Zechariah	500
	Malachi
	John Baptist..	Christ
	Peter	Paul
	John

LESSON SIX

ISRAEL, THE CHOSEN PEOPLE

God's methods and purposes in the production of a peculiar people, of the purest Adamic blood, selected and fixed as a unique type of human life, and which is made a party to special covenants with him, and the subject of wonderful prophecies.

Thus saith Jehovah that *created thee, O Jacob*, and he that *formed thee, O Israel: Fear not, . . . thou art mine.* (Isaiah.)

Class reading: Deut. 32:6-14

QUESTIONS AND PASSAGES

1. What was God's covenant with Abraham? Gen. 12:2, 3.
2. What kind of nation was this to be? Ex. 19:3-6.

3. Whose were they to be, and above whom? Deut. 7:3-6 and 14:2.
4. How much above other nations? Deut. 26:18, 19.
5. To what does Jehovah compare them in Zech. 2:8?
6. What will God do to those who oppress them? Jer. 30:20.
(Notice the reiterations of "chosen people," "peculiar treasure" or "own possession," and repeated warnings to any who should harm this people.)
The process by which this choice people were produced.
7. What was Israel told to remember and consider in Deut. 32:7?
8. What great honor did God confer upon Abram (Heb. 6:13) and what is he called in Isa. 41:8. Jas. 2:23?
9. Who was Abraham's wife? Gen. 20:2 and 12.

10. Who was Isaac's wife, and what blood relation was she to him? Gen. 24:67; Gen. 11:29; Gen. 22:23; Gen. 24:24.
11. How nearly were Leah and Rachel related to Jacob? Gen. 24:29 and 29:16.
12. Whose most remarkable birth was the subject of the greatest solicitude and divine promises in the Bible, except Christ's? Gen. 17:16-19; 18:10-14. Why?
13. How old was his mother at that time? Gen. 17:17.
14. Why did God cause this genealogy from Adam to Jacob, and the remarkable details from Terah to Jacob, to be so fully recorded in the Bible? See notes. Isa. 43:1, 6, 7, 20, 21; 44:2, 21, 24.
15. Why should all life processes be regarded with reverence? Notes.
16. What special gift of God to Israel is mentioned in Deut. 8:18?

17. What were they commanded not to do?
Deut. 7:3.
18. What is your attitude toward the Jews?
19. Why has not Israel amalgamated with other nations in modern times?
20. Why has God preserved this race so long?

NOTES

1. A proper knowledge of God's chosen people, Israel, is fundamental to a correct understanding of prophecy. Chapters 5, 10 (and all following chapters except 13 and 14), to 32:32 of Genesis should be carefully read at home, and the notes also, especially in mixed classes. All life processes are holy. They are the highest manifestations of God's wisdom, goodness and power, and should be considered with the greatest reverence.

2. The first sentence in the O. T.—after the four introductory chapters—is, "This is the book of the generations of Adam." The first sentence in the N. T. is, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The Holy Spirit has caused the genealogies of the Bible to be written. It is remarkable that the genealogy from Adam to Abraham is given in greater detail than that

from Abraham to Christ, or any other Bible genealogy. It is not a list of first-born sons. Seth was Adam's third son. Arphaxad was Shem's third son. There is no mention of first-borns. This is evidently a line of descent through a Divinely selected succession of individuals through whom God was developing certain characteristics which he would perpetuate in a particular race of men. The process by which these characteristics were established and permanently fixed is given in even greater detail than the line of selection. No modern scientific process for the development of a specific strain of plant or animal life, and giving it permanency, can excel the process by which God secured and perpetuated the characteristics of his "chosen" people, Israel.

In every detail it is scientifically correct. There is the long line of selection, lasting in this case 2000 years; the weeding out and destruction of the "unfit," in the flood, preventing contamination from corrupt blood, and limiting the crossing of bloods to the descendants of one man, who "walked with God"; and the final process of "fixation"—lasting two hundred years. There were the migrations and changes of climate and environment, means by which modern scientists secure divergent characters. These characteristics were bred into the line only after full development. The most striking feature of this genealogy is the record of the age of every man, when his successor in line was born, and his age at death—neither item occurring in any other genealogy in the Bible—showing maturity of character, and marvelous longevity in each progenitor. There was the close in-

breeding by which characters are fixed; with the accompanying tendency to decline in vitality; and sterility, notable in Sarah, Rebekah and Rachel, and overcome only by divine intervention—like the intervention of the scientist with plants and animals.

The line is reinvigorated by the introduction of outside blood for one generation—all the twelve sons of Jacob marrying outside of the line. All succeeding generations were prevented from so doing by sojourn in Egypt, where caste prevented; and ever afterward by divine command through Moses, with severe penalty affixed for disobedience. It was by this process that this chosen race became established and perpetuated, and is still a peculiar people.

3. The long line of chosen progenitors reached a climax in that prince of men, Abraham, the friend of God. The only woman in the world worthy to be his companion was his half-sister Sarah—so beautiful and queenly—so necessary in God's plans—that he had twice to warn kings not to touch her, under penalty of death. God pronounced special blessings on her as a mother of kings and nations. She is the only woman in the Bible whose age is recorded when her son was born, or at her death; and even the purchase of her burial-place is given in lengthy detail.

But it was Terah, the father of this matchless pair; who was used as the foundation in the process of fixation. His other sons, Nahor and Haran, were included in this process. The accompanying chart indicates the process. The origin of the Ishmaelites, Edomites, Ammonites, Moabites and other superior nations is also indicated.

4. No child ever born, except the Christ-child, was the subject of such divine solicitude and repeated promise as Isaac. He typified Christ as the beloved son offered up. Yet he never did or said anything worthy of record, except as a most important individual in the fixing of the divinely chosen race. "In Isaac shall thy seed be called." He was the necessary link—the son of this most noble, aged pair—secured to them by direct divine interposition.

5. In the close inbreeding used for fixing desirable types of life, there is always a liability to reverersions to some ancient type. Esau seems to have been such a reversion, to a type so ancient that he was covered all over with red hair, with a tendency to run wild—a cunning hunter. He was rejected from the line. He did not "come true to type." His descendants were typically different from Jacob's descendants.

6. Dr. Bullinger in "The Apocalypse or Day of the Lord" says: "Satan strove to corrupt the whole of mankind. He succeeded so far that only one family was uncontaminated. That is the meaning of the 'perfect in his generation,' in Gen. 6:9, *Tahmim* means *without blemish*, especially as to pure descent, or blood. (Ex. 12:5; 29:1, etc.) It refers to genital perfection." The direct cause of the Flood was the intermarriage of the giants—*Nephilim—sons of the gods*—which appear also in heathen mythology—with the daughters of men. "For all flesh had corrupted their way upon the earth." "The *Nephilim* were in the earth in those days." And Jehovah said, "My Spirit shall not strive with man forever, for that he also is flesh." These Nephilim and their mongrel

progeny were destroyed in the flood, and only the pure-bred family of Noah left. It seems likely that Ham's wife was not uncontaminated, for it was from her descendants that the giants of Palestine—Goliath and others—came. The giants of Num. 13:33 are said to "come from the Nephilim." *Nephilim* means "fallen ones." Disraeli, when twitted by an English lord on his Jewish origin, replied that "there flows in the veins of the meanest Jew, blood beside which the blood of the noblest lord in England is but ditch-water."

7. There are nations and individuals who are placing themselves under penalties which God has said should come upon any who mistreat Israel. The major portion of the prophecies in the Bible are concerning this people, including David's greater son, Jesus.

CHART TWO.

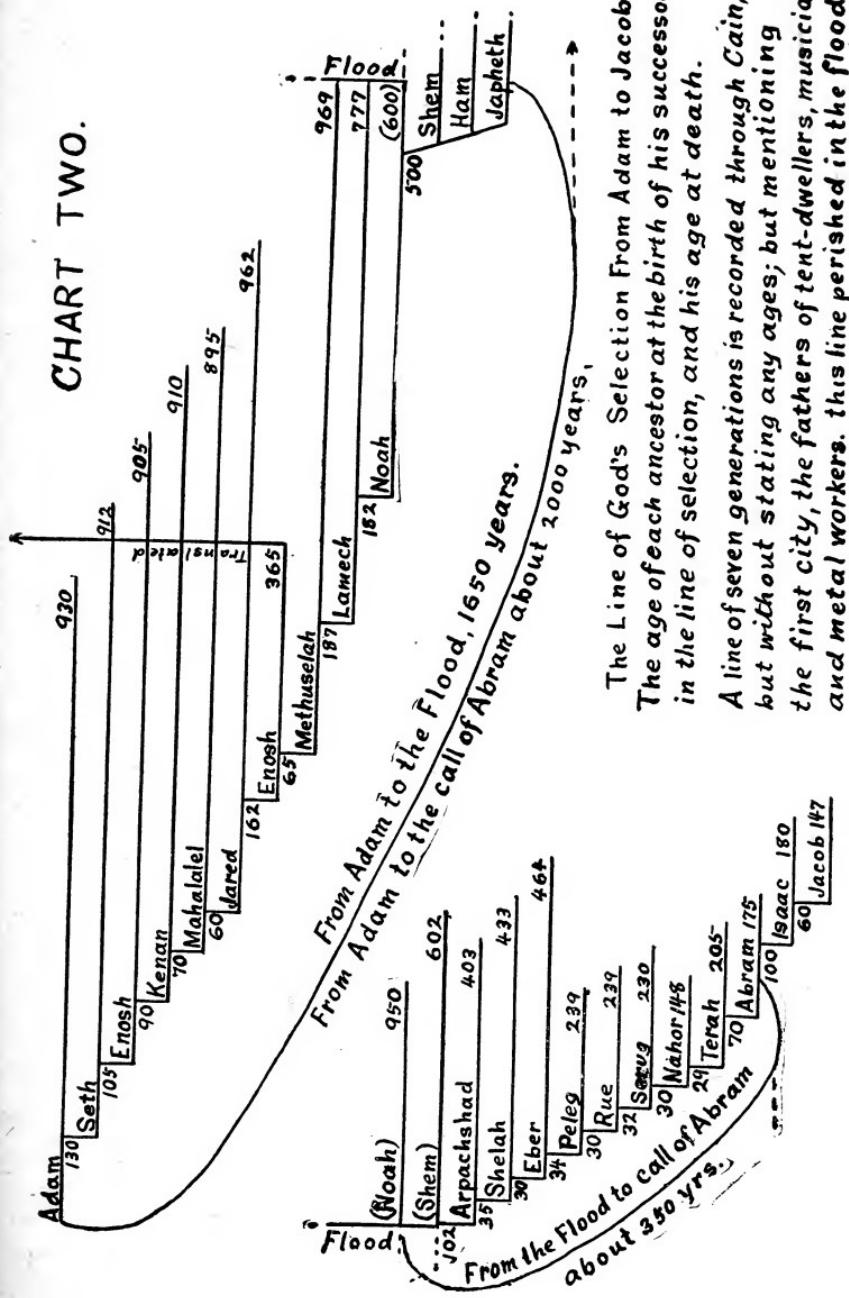
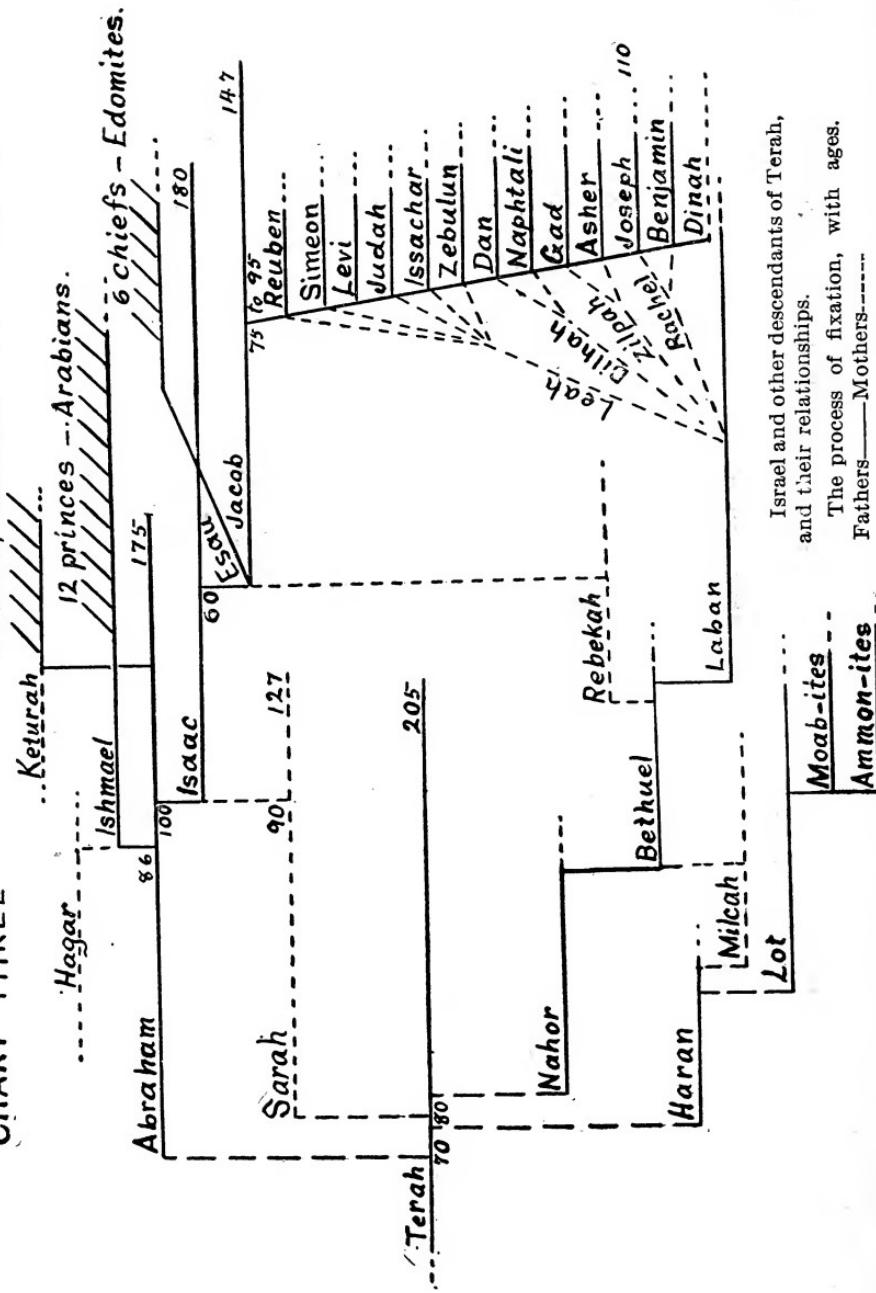


CHART THREE

6 Sons of Abraham - Midianites, etc,



LESSON SEVEN

THE CHURCH OF CHRIST

His Bride

Its origin, its purpose, and its place in prophecy. Distinctions between the church and Israel and the kingdom of heaven.

And upon this rock I will build my church.
(Jesus.)

That he might present the church to *himself* a glorious church . . . holy, and without blemish.
(Paul.)

Class reading: Eph. 5:1, 2 and 15–33

QUESTIONS AND PASSAGES

1. Is the church of Christ built upon a human lineage? Mt. 16:18.
2. Is it limited to any race? Acts 10:34–36.
3. What is the outward seal of membership in Israel? Gen. 17:10.

4. What is the outward seal of church membership? Acts 2:38, 41.
5. What inward seal is Israel to receive at their final return? Deut. 30:4-6.
6. What inward seal is for the church? Mk. 1:8; Eph. 1:13; 2 Cor. 1:22.
7. What special feast was instituted for Israel? Ex. 12:11, 14, 17, 24, 42.
8. What similar feast was instituted for the church? Mt. 26:26-29; 1. Cor. 11:23-26.
9. What did Jehovah call Israel in Jer. 2:1-3 and Isa. 54:5, 6?
10. What is Christ's relation to the church as described in 2 Cor. 11:2, in the class reading and in Rev. 21:9, 10? (In the Bible a city is usually known by its inhabitants—not by its buildings.)
11. What is the church called in Eph. 1:22, 23; 4:12; 5:30; Rom. 12:5; 1 Cor. 6:15, 17; 10:16, 17; 12:12, 13, 27; Col. 1:18; 2:17; 3:15.

12. How can the church be his bride and his body? 1 Cor. 6:16, 17.
13. What mystery was made known to Paul, which had not been known to Israel? Eph. 3:3-6.
14. What was he given grace to make all men see? Eph. 3:9.
15. What should be made known through the church, and to whom? Ver. 10.
16. For what did Paul ask prayers in Eph. 6:19 and Col. 4:3, 4?
17. In Col. 1:24-27 what is said to be the riches of the glory of this mystery?
18. What treasures of these riches are specified in Col. 2:2, 3?
19. What is said of this mystery in 1 Tim. 3:16?
20. What is said to be finished in Rev. 10:7? When?

NOTES

1. The supposition that Israel, the Church, and the Kingdom of God are only different names for the same thing, has caused great confusion in the study of prophecy. "The Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality than all other causes combined." *Dr. C. I. Scofield.*

"The Church has appropriated all of the O. T. blessings and left only the curses for Israel." *Joseph Cohn.*

Since the days of the apostles there has always been a tendency to mix Judaism with Christianity. There are always those who confound law with grace. Acts 15:1 tells of those who taught "Except ye be circumcised after the custom of Moses, ye cannot be saved." Paul wrote the epistle to the Galatian church for the purpose of condemning such teachings, and showing that even being a Jew by nature had nothing to do with securing the salvation that is in Christ, and that a Gentile turning to the Jewish law was only forsaking Christ, instead of strengthening his hope of salvation, and right to church membership. Yet the tendency to mix the two still persists.

2. Some of the distinctions between Israel and the Church of Christ are: (a) Israel is the highest type of the Adam life, secured through a narrow line of ancestry. The Church is not confined to any race, but is taken from all races. (b) Membership in Israel depends upon natural generation; membership in the Church upon supernatural regeneration. One is a

blood inheritance, the other a gift of grace. God's purpose in Israel seems to have been the securing of the purest human blood in perpetuity—conforming to the Adam type. His purpose in the Church is to secure conformity to the life that is in Christ. "For whom he foreknew, he foreordained to be conformed to the image of his Son." (Rom. 8:29.) The election of grace is unrestricted by race, and open to "Whosoever will." (c) God's covenant promise to Israel, of *temporal prosperity* and *national greatness*, is conditioned on obedience to *law*. The Church is promised *tribulation and persecution* in this age, and *glorification in the age to come*, in consequence of fidelity to a *person*—Jesus Christ. (d) The law of Moses was operative till Christ came. (Lu. 16:16.) The "law of Christ" is operative through the Church age; Israel is cast out of her land and her laws are inoperative.

3. God's manifested presence in Israel was the Shekinah, in the holy of holies of a material temple. Jesus told the woman of Samaria that the time had come when God would no longer be worshipped there. The Church is built into a Spiritual temple and the Spiritual presence of God is in every true believer's heart, and is worshipped in Spirit and truth—not in sacrifices and ceremonies.

4. Paul frequently refers to a *mystery* which was not known to Israel, but was made known to him *by revelation*. According to Eph. 3:6 this mystery was that Gentiles were to be received into the body of Christ, and inherit all the benefits involved. This reception of Gentiles into the Church is to continue

through the Church age, "until the fulness of the Gentiles be come in." Rom. 11:25. That fulness seems to be attained in Rev. 10:7, when the *mystery is finished.*

5. Another distinction between Israel and the Church is in the treatment received by each at the return of Christ. The Church is to be resurrected and translated, to meet the Lord in the air, and return with him to reign. Israel is then to be re-established in her own land and enjoy one thousand years of great prosperity in peace. Israel will still belong to Adam's race, in physical bodies, while the Church will belong to Christ, and with spiritual bodies like his own—the genus Anthropos and genus Christos in visible contrast.

6. The Greek word for church is *ekklesia*—"that which is called out." In itself it has no religious significance. In Acts 19:32, 39, 41 the word *ekklesia* occurs three times in succession, but translated in each instance "assembly." Twice it refers to the heathen mob which cried for two hours, "Great is Diana of the Ephesians," and once to a lawful assembly. The reference in Acts 7:38 to "the Church in the wilderness," which evidently means the assembled hosts of Israel before Mt. Sinai, does not identify that company with the Church of Christ—"the Church of the firstborn," of Heb. 12:23—or, as it is frequently called, "the Church of God," or "of the living God." The untutored people of Israel made and worshipped the golden calf at Sinai. That act would disqualify them as belonging to the Church of Christ.

There are many references also to local churches—"The churches of Christ salute you." "The church that is in thy house." "The church of Ephesus," etc. These are local assemblies of professed Christians. There are churches—many of them—which are not churches of Christ, even though they may profess to be; and there are many members of practically all churches who are not individually members of the real church of Christ. Definite prophecies concerning some churches are found in the N. T.

LESSON EIGHT

THE KINGDOM OF GOD

The Kingdom of Heaven

What it is; where, and when manifested; its members and its subjects; its purpose; its duration, and its relation to Israel and the Church of Christ.

Verily, verily, I say unto thee, Except one be born anew he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot *enter* the kingdom of God. (Jesus.)

Class reading: Mt. 13:16-50

QUESTIONS AND PASSAGES

1. What, according to Lu. 1:32, should be given to Jesus, and by whom?
2. Over what shall he reign, and for how long a time? V. 33.

3. Lu. 1:31 was literally fulfilled. Should not Vs. 32, 33 be interpreted literally?
4. Is his kingdom then only spiritual? Isa. 9:6, 7; Dan. 7:14, 27.
5. To what is this kingdom likened in Mt. 13th chap.? (See notes.)
6. Who can hardly enter into it? Mt. 19:23, 24; Lu. 18:24
7. Who and what cannot inherit it? 1 Cor. 6:9, 10; 15:50; Gal. 5:21; Eph. 5:5.
8. Except what cannot one enter the kingdom? Mt. 5:20; 18:3; Jn. 3:3, 5.
9. Who asked Jesus when the kingdom of God was coming? Lu. 17:20.
10. Were they his friends? Mt. 3:7; 9:34; 12:14.
11. Had his kingdom come at his death? Lu. 23:42, 50, 51. Lu. 19:11.

12. Had his kingdom come at his resurrection? Acts 1:3, 6.
13. Had it come when Paul wrote to Timothy in 2 Tim. 4:18?
14. When will it come? Lu. 21:29-31; Mt. 25:31; Rev. 11:15.
15. What will be done to existing nations? Psa. 2:6-9; Dan. 2:44; Rev. 2:26, 27; 19:15.
16. What will result to Israel? Isa. 43:5; 49:22, 23.
17. Who will judge the twelve tribes? Mt. 19:28; Lu. 22:29, 30.
18. Describe conditions in Palestine then. Isa. 11:1-10.
19. Will Israel only be blessed? Isa. 49:6.
20. What will many nations do? Isa. 2:2; Mic. 4:2-4.

NOTES

1. "Behold, thy king cometh unto thee; . . . lowly, and riding upon an ass." (Zech. 9:9.) The fulfilment of this prophecy (Jn. 12:14, 15) is commonly called "The triumphal entry." His loyal friends proclaimed him king. As he approached the city he *wept* over it, knowing he would be rejected, and the city and nation suffer untold woes as a consequence. "Behold, your house is left unto you *desolate*. For I say unto you, Ye shall not see me henceforth, till *ye* shall say, Blessed is he that cometh in the name of the Lord" (Mt. 23:38, 39)—as his friends had done. That day has not yet come. The only crown his people had for him was a crown of thorns. Was that a triumphal entry?

2. The Pharisees asked Jesus when the kingdom of God should come. They were his enemies seeking to catch him in his talk, and put him to death. In Jesus' reply he certainly did not mean that the kingdom of God was *within them*. The margin says, "in the midst." The king and a few of his subjects were among them. But even this interpretation does not fit the context. Jesus puts the coming in the future when he says "neither *shall* they say." The evident meaning is, the coming will not be observable, but *suddenly* it is *here*. "For as the *lightning* cometh from the east, and is seen even unto the west; so *shall* be the coming of the Son of man." (Mt. 24:27; Lu. 17:24.) This was part of his answer, but spoken only to his disciples.

3. In Ex. 19:5, 6, God spoke to Israel, through Moses, saying, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a *kingdom of priests, and a holy nation.*" The tabernacle was built for Him to dwell in, the golden ark representing his throne, upon which the Shekinah, his visible presence, rested, in the throne-room, the Holy of Holies. God was their king, ruling them through Moses and his successors, the prophets. When Israel asked for a human king God said to Samuel, "They have not rejected thee, but they have *rejected me*, that *I* should *not be king* over them." He was told to *protest solemnly*, but grant their request. But God only permitted the human king to reign as his vicegerent. He selected Saul and told Samuel to "anoint him to be *prince* over *my people* Israel." When Saul disobeyed God's orders through his prophet, Samuel, God rejected him from *being king*, and sent Samuel to anoint David to succeed him. Although Saul was allowed to hold the scepter till his death, David was God's king over Israel. "And the Spirit of Jehovah came mightily upon David from that day forward." (1 Sam. 16:13.) When David expressed a desire to build a house for God to dwell in, God sent word to him by the prophet Nathan that he should not build it. "Moreover, Jehovah telleth thee that Jehovah will *make thee a house. . . . And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established forever.*" This was God's covenant with David (see

Lesson 3, Note 3); and this is the throne and kingdom specified in Lu. 1:32, 33.

4. It is through the Church that we enter into the Kingdom. It is "through many tribulations we must enter into the Kingdom of God." Tribulation is the lot of the Church. The Church is the agency through which men are brought into the Kingdom. It may be said to be the Kingdom in embryo. The "kingdom parables" of Mt. 13:16-50 seem to refer to this formative stage of the Kingdom of God, which is to be built upon the throne of David. There is increase from a small beginning to a full development; the mixture of good and bad; the final separation and saving, and destroying. Some teachers interpret the parable of the leaven as meaning that the Gospel is to leaven the whole world, and that all the world will be converted. Others say that leaven in meal means *corruption* in the Church. But Jesus said that the Kingdom of Heaven is *like leaven*—not like meal. Jesus warned the disciples of the leaven of the Pharisees. (Mt. 16:11, 12.) "He bade them *not* beware of the *leaven of bread*, but of the *teaching* of the Pharisees and Sadducees." Leaven of bread is the kind that was put in the meal. *Seven* is the number of completeness in the Bible. *Three* measures of meal would hardly represent the *whole world*. The thought seems to be that the "woman," the bride of Christ, takes the *teachings*—not of the *Pharisees*—but of *Jesus*, "the true bread"—and, like leaven, they permeate and transform a large measure of humanity—perhaps three-sevenths of it. But the meal does not all become *leaven*. It is

only permeated by it, leavened preparatory to baking—which puts an end to the leavening process. The leaven of the Gospel will also cease to work when “is finished the mystery of God, according to the good tidings:” “the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire.”

5. The O. T. kingdom went to pieces as a result of Israel’s rejection of God from being their king. The nation was scattered to the ends of the earth, and the land of Israel is to be trodden down by the Gentiles *until* the fulness of the Gentiles are come in, when, out of the wreckage of Israel, and the influx of Gentiles, through the church, the new Kingdom of heaven is to be established on the throne of David, in the land of Palestine, with Jesus as king. The great bulk of O. T. and N. T. prophecy has to do with our Lord’s return for this purpose.

6. Remember this: Those who *enter* the Kingdom do so to *reign* with Christ, and not simply as subjects. Others there are who will be *subjects* only and not rulers in the Kingdom. There are those who will *sit down*. (Mt. 8:11, 12; Lu. 13:28, 29.) Rev. 3:21 says, “He that overcometh, I will give to him to *sit down with me in my throne.*” A king may associate a son with him on his throne, or his queen. This is the privilege of the Bride of Christ. Then there are those who *stand before* the throne and *serve*. Rev. 7:15. Notice also those who will be *cast forth* without, and their condition, as shown in Mt. 8:12, Lu. 13:27, 28.

7. According to 1 Cor. 15:24, 25, the millennial

reign of Christ and His Bride is for the purpose of *putting all enemies under His feet.* The Kingdom must be divested of every trace of insubordination to God. All rule and authority and power—other than His—must be abolished. Then it is to be delivered up to God, the Father, a perfected realm of his universal throne.

LESSON NINE

THE KING

King of Israel; King of Kings

His throne and dominion; the title to the throne; the extent of his dominion, and the length of his reign. His ancestry; His Diety.

I have set *my King* upon my holy hill of Zion. (Psa.) And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away. (Daniel.)

Class reading: Psa. 72

QUESTIONS AND PASSAGES

1. What was Jesus by birth? Mt. 2:2; Jn. 18:37.
2. What is he called in Jn. 1:49; Mt. 27:37; Mk. 15:2, 26; Lu. 23:37, 38?

3. By virtue of what ancestry was he born king of Israel? Mt. 1:1-16; Lu. 3:23-38.
4. What differences are there between these two records of ancestry, and why? Read carefully, and see notes.
5. How did he acquire world-wide dominion? Jn. 11:51, 52; Acts 20: 28; Rev. 5:9.
6. Who was Christ according to Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9?
7. By virtue of this sonship, what throne does he inherit? Psa. 103:19; Heb. 1:2.
8. How was Jesus begotten, according to Lu. 1:35; Mt. 1:20?
9. Is he the *only* begotten in this relation? Jn. 3:5; Heb. 2:11, 12, 17.
10. How are Christians affected by this relationship? Gal. 4:1-7; Rom. 8:14-17; Jas. 2:5.
11. What king did Isaiah see in a vision, and where was his throne? Isa. 6:1, 5.

12. Ezekiel, Chapters 40 to 46, describes a vision of the Millennial temple. What was said to him in 43:5-7, and by whom?
13. What wonderful scene was witnessed by three apostles? Mt. 17:2.
14. Of what was this a pre-vision? Mt. 16:28; 2 Pet. 1:16-18.
15. Whom did Paul see in a vision? Acts 22:6-8; 26:13-16.
16. What caused all these men to fall prostrate?
17. What effect will the sight of him have on all men, when he appears? Mt. 24:29, 30; Rev. 6:12-16.
18. What is Jesus called in Isa. 9:2; Mt. 4:16?
19. Is this light literal, figurative, or both?
20. How is his final coming described in Isa. 60:1-3?

NOTES

1. Some repetition of texts and thoughts in Lessons 4, 6, 7 and 8 is almost unavoidable if we are to "see the King in his beauty," and in his relationships to Israel, the Church and the Kingdom. Yet we are overwhelmed with the number and variety of other passages which relate to Jesus as King. He is the hero of Bible story; the Conqueror who has overcome Satan and has gone forth conquering and to conquer, and to secure the allegiance of men of all nations as subjects of his Kingdom; the God-man, the first born among the many brethren of the new creation; the Lord of Lords, and King of kings.

2. The genealogy recorded in Mt. 1:1-16 is very different from that in Lu. 3:23-28. In Matthew the descent is traced through the reigning kings of Judah and those of their line through whom title to the throne would descend by inheritance. This legal descent of royalty is what would determine Jesus' right to the throne of David. As this was a matter of registry it could not be questioned; and, so far as we know, the Jews never did question the legality of this claim.

The genealogy by Luke is from David, through another line of descent, to Mary. Since only males are recorded in these genealogies, the name of Joseph appears in place of hers, and as her legal representative. Jesus was therefore entitled to the throne of David, by legal descent and by blood descent.

3. God never surrendered his own claim to the throne of Israel. David was king only by his appoint-

ment. Jesus, as Son of God, therefore, had a better claim to that throne than even David, or any of his descendants, had.

4. There is a dual divinity in Christ. John said of the "Word" that he was the *only begotten* of the *Father*. The angel told Mary that the *Holy Spirit* should come upon her, and that the child thus begotten should *therefore* be called the *Son of God*. The Lord also told Joseph, in a dream, that Mary's child was begotten by the Holy Spirit. The angel also told Mary, "He shall be *great* and shall be called the *Son of the Most High*: and the *Lord God* shall give unto him the throne of his father David."

He is the *only* begotten of the Father. There can be but one only begotten. But as begotten by the Holy Spirit he is called the "*first born among many brethren*." The Christian is also a son of God, begotten anew by the Holy Spirit, "*For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.*"

5. It is the *only begotten* Son that God gave as a sacrifice for sin. No other son of God can equal him. No other could have borne the sins of the world. Nor can any other equal him as the Elder Brother. But through regeneration by the Holy Spirit we are *all of one*, and thus are made partakers of the divine nature, and become members of the household of God —royal blood in our veins. In Rev. 5:5 it is the "*Lion of the tribe of Judah, the Root of David,*" that is found worthy to open the seven-sealed roll-credentials of redemption of a lost world and title

to its throne; but he receives it from the right hand of God as a *Lamb* that had been slain. It was as the Lamb of God that he took away the sins of the world, paying the redemption price with his own blood.

By virtue of heredity he is King of Israel. By virtue of redemption he is the Head of the church. By virtue of conquest he is King of kings, and Lord of Lords; and as the Only Begotten of the Father he is co-regent with him of the universe.

6. “God is light, and in him is no darkness at all.” (1 Jn. 1:5.) “Our Lord Jesus Christ . . . King of kings, and Lord of Lords; . . . dwelling in light unapproachable.” (1 Tim. 6:14–16.) “It is God that said Light shall shine out of darkness, who shined in our *hearts*, to give the *light* of the *knowledge* of the glory of God in the *face of Jesus Christ*.” (2 Cor. 4:6.) We could hardly imagine a universe in total darkness. There could be no life, no knowledge. Nothing could better typify God’s omnipresence than light—unapproachable intensity in its source—death in its absence. Total darkness makes a beautiful picture a blank. Light *glorifies* it. Light makes its beauties perceptible. The light of the *knowledge* of the *glory of God* is *in the face of Jesus Christ*. But there seems also to be a literal radiance from his glorified face. On the Holy Mount his face shone like the sun. Paul was blinded by it, so that scales formed over his material eyes. When John saw him in Rev. 1:12–17 his countenance was “as the sun shineth in his strength.” And he fell at his feet as one dead. Light should remind us of His presence.



PROPHECY EXPLAINED

PART TWO

LESSONS TEN TO EIGHTEEN

SOME FULFILLED PROPHECIES

How THEY ARE FULFILLED; LITERALLY, FIGURATIVELY

The lessons of Part Two will disclose some of the wonderful things which were foretold in the prophecies which have already been fulfilled.

The manner of their fulfilment must be our key to the proper manner of interpretation of the unfulfilled prophecies—especially as to whether they should have a literal interpretation, or figurative. The importance of this is evident because of the fact that the great divergences in the interpretation of prophecy, by men of differing schools, depend almost wholly on their pre-conceived methods or principles of interpretation. We cannot safely follow man-made rules here.

LESSON TEN

TYRE AND SIDON

The remarkable prophecies against Tyre; her wealth and luxury; her pride and sin; her downfall and destruction, as predicted by Jehovah, and as fulfilled, according to history. Sidon's milder woes.

Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will *dispossess* her, and he will smite her power in the sea; and she shall be devoured with fire. (Zech. 9:3, 4.)

Home readings: Eze. 26th, 27th and 28th Ch.

Class reading: Isa. 23:1-18

QUESTIONS AND PASSAGES

1. Locate Tyre and Sidon on a map.
2. When and where is Tyre first mentioned, and how described? Josh. 19:29.

3. How is her destruction described in Isa. 23:1?
4. What reason for her destruction is given in Eze. 26:2, 3?
5. Who will break down the towers, and who scrape her dust? Ver. 4, 5.
6. What is Nebuchadnezzar called in V. 7?
7. What will "he" do, Vs. 8–11, "they" in V. 12, and "I" in 13, 14? Note 4.
8. How will her fall affect other peoples? Vs. 15–18. Isa. 23: 5, 6.
9. Who purposed this against Tyre? Isa. 23:8, 9. Eze. 26:19.
10. How long should she be forgotten? Isa. 23:15–17.
11. How can this be harmonized with Eze. 26:14, 21; 27:36? Notes.
12. In the 27th Chapter of Eze. Tyre is described figuratively as a merchantman

- or trading vessel. Who are said to be her rowers, pilots, and calkers? Vs. 8, 9.
13. Where did her rowers bring her, and what became of her? Vs. 26, 27.
 14. How is the sorrow of surrounding peoples described, figuratively? Vs. 28-34.
 15. How is the deportation of the people of Tyre described in Isa. 23:7?
 16. Who were her “merchants” and who her “traffickers”? Eze. 27:12-24.
 18. From the lists of merchandise and the countries mentioned, what must have been her importance as a commercial center? Vs. 12-25.
 19. With what sin did God charge the prince of Tyre, and by whose hand would he therefore die? 28:1-10.
 20. Is there any similarity between this prophecy and Rev. 18:8-20?

NOTES

1. Isa. 23:7 speaks of Tyre as a “joyous city, whose antiquity is of ancient days.” In v. 12 she is spoken of as “virgin daughter of Sidon.” Ancient cities, as well as more modern, are often referred to in the feminine gender. The people of a city or country in O. T. prophecy are often called “daughter”—“daughter of Egypt”—Jerusalem—Babylon, etc.

Possibly Tyre was built by people from Sidon. Chamber’s Encyclopedia says: “So much, however, seems certain, that Tyre had existed already independently for a long time, when Sidon, defeated by Ascalon, transferred herself almost bodily to the former.” Tyre outgrew the mother city and became a great commercial maritime city. Its location at the eastern extremity of the Mediterranean made it a center of trade for all the countries bordering on that sea, and the interior of Asia. The remarkable list of articles of merchandise given in Eze. 27:12–25 is an index to her commercial greatness.

2. In Eze. 26:3 the armies of nation after nation coming against Tyre—jealous of her greatness and eager for her rich plunder—are compared to the waves of the sea, coming one after another. We will find that all through the O. T. and N. T. prophecies, bodies of water are frequently used figuratively of armies, or other masses of people. *Like every other figure of speech in the Bible we must look for its application in the Bible itself;* and, as in this case, it is usually self-evident.

3. After many sieges, more or less disastrous, Tyre

was overthrown by Nebuchadnezzar, after a siege of thirteen years. The prophecy in Isaiah 23 has to do principally with this siege, captivity and return. But V. 12 says: “Thou shalt no more rejoice, O thou oppressed daughter of Sidon: *arise, pass over to Kittim; even there thou shalt have no rest,*” which seems to refer to the events of which Ezekiel prophesied in 26:4, 5, 12–14. “Kittim” is supposed to mean an island opposite Tyre. “Kittim appears as the resort of the fleets of Tyre.” (Young.) Dr. John Urquhart says in “The Wonders of Prophecy”: “Previous to the fall of their ancient city, the Tyrians had removed the bulk of their treasure to an island in their possession, half a mile from the shore. Taught now by bitter experience, they resolved to trust themselves no more within walls, which had not around them the defense of a watery girdle. Tyre was mistress of the sea, and could defend herself there.” From other accounts it seems that the city was rebuilt on the mainland, after the return of the captives; but unable to withstand further assaults the old site was, perhaps gradually, deserted and the population moved across to the new city on the island.

“The great and joyous city was abased and desolate. But the ruins still stood. . . . More than 240 years rolled on. . . . Then the fame of Alexander’s swift and all-conquering career sent a thrill of alarm through the East. . . . Alexander’s army marched to the seashore, and there, with half a mile of blue waters between them and it, stood the city they had come to attack. How could it be taken. Alexander’s plan was speedily formed. He de-

termined to construct a solid causeway through the sea, over which his forces might advance to the assault. And now this word, which had waited so long, was at last *literally fulfilled*. The walls, the towers, and the ruined houses, and palaces, and temples, of the ancient city were pulled down, and the stones and the timber of Tyre were laid ‘in the midst of the water.’ Her mounds of ruins were cleared away; and so great was the demands for material in this vast undertaking, that the very dust seems to have been scraped from the site and laid in the sea.” (Urquhart.)

It is said that this causeway was 200 feet wide, with a maximum fill of 18 feet.

4. Prophecy usually ignores *time*. Dates seem to be of little consequence. Careful study is sometimes necessary to discover a lapse of time. Between Eze. 26:11 and 12, 240 years was to slip away. The only hint of this intervening time is in the words “he” of V. 11 and “they” of V. 12. “I” of Vs. 13, 14, represents God as the final cause, and the spokesman.

5. The only thing to identify the site of old Tyre at present is the bare rock upon which fishermen still spread their nets. Of the new island city of Tyre it was predicted, “even there shalt thou have no rest.” Its history has been one of repeated desolation and rebuilding. At present it is said to be again reviving, after becoming little more than a village of a few thousands living among ruins.

6. There is no prophecy of the destruction of Sidon, but “I will send pestilence into her, and blood into her streets; . . . with the sword upon her on every side; and they shall know that I am Jehovah.” A

single instance, one of many sorrows that have come upon Sidon will suffice. Dr. Urquhart says: "It rebelled under Artaxerxes Ochus, and after a successful resistance, was betrayed to the enemy. When all hope of saving their city was gone, 40,000 citizens chose to die rather than submit to Persian vengeance. They shut themselves up with their wives and children, set fire to their dwellings, and perished amid the flames. . . . It was soon rebuilt by the citizens who had been absent at the time of the siege; but the doom of suffering still rested on it." Sidon still stands.

LESSON ELEVEN

EGYPT

Her ancient glory; her treatment of Israel; God's judgments on her for this; her decline and debasements; her final blessing.

Egypt riseth up like the Nile, . . . and he saith I will rise up, I will cover the earth; I will destroy cities and the inhabitants thereof. (Jer.)

And Jehovah will smite Egypt, smiting and healing; and they shall return unto Jehovah. (Isa.)

Home readings: Isa. 19:1-24.

Eze. 29:1-21; 30:1-26.

Class reading: Jer. 46:1-26.

QUESTIONS AND PASSAGES

1. To what is Egypt likened in Jer. 46:7, 8, and what does he say?
2. What word did Jehovah speak? Vs. 13, 18, 19.

3. What reason did he give for allowing this? Eze. 29:17-20.
4. How long should they be in captivity? Vs. 10-13.
5. What kind of kingdom should it then be, and what should they no more do? Vs. 14, 15.
6. What would God do to Pharaoh; and what to the king of Babylon? Eze. 30: 21-26.
7. What would he do to the Egyptians? Isa. 19:4.
8. What will the “sword” do; who has a sacrifice, and where? Jer. 46:10.
9. What is Pharaoh called in Eze. 29:3 and 32:2?
10. What would God do to him and what would stick to his scales? Eze. 29:4.
11. What would he then do, and to what would he give him? Vs. 5; 32:34. Compare Eze. 39:17-20; Rev. 19:17.

12. What is said to the “daughter of Egypt” in Jer. 46:11?
13. Who is said to have purposed all this? Isa. 19:12, 17.
14. What will Jehovah do besides smite; and with what result? V. 22.
15. What ultimate purpose has God in such judgments? Eze. 29:9, 16; 30:8, 19, 25, 26.
16. Isa. 19:19–25 is still unfulfilled. What is yet to be in Egypt? V. 19.
17. To whom shall they cry, and whom will he send? V. 20.
18. What statements are made in V. 23?
19. What in Vs. 24, 25?
20. What expressions are figurative in this lesson, and what do they mean?

NOTES

1. Skeptics say that such prophecies as these concerning Tyre and Egypt were either written *after* the occurrences detailed, or that they were shrewd guesses only. But there are elements of fulfilment which have continued down to the present time—which preclude the idea of a history of these events. No man could possibly have guessed all the details of these prophecies. Who—outside of Germany at least—could possibly have guessed in 1913, the recent awful world war—especially in its horrible details?

Again, Jesus quoted from the O. T. prophecies many times as the *Word of God*, “*which cannot be broken*”—and they *cannot* be. The *resurrection* of Jesus—of which event there is no better proven fact in all history—makes the word of Jesus unimpeachable. This is the Magna Charta of Christian faith. If these prophecies were the word of God in the time of Christ, they are still the same, except in trivial errors of translation, or of copying. Copies have come down through both Israel and the Church. There could have been no collusion between them to change them. Their present essential agreement therefore establishes their truthfulness.

2. Egypt is probably the oldest of living nations. Some of the greatest monuments and statues ever erected by man are there, and were old in Abraham's time. Its earliest known civilization was its greatest. Its history is a history of decline.

Isaiah's prophecy was written about 2,625 years ago: Jeremiah's about 2,520, and Ezekiel's 2,500. All

their prophecies about Egypt have been perfectly fulfilled to date, and are still being fulfilled.

3. Probably one of God's purposes for Israel in her long residence in Egypt was that she might be under the influence of the civilization of this great people. There are passages which indicate that God has a special regard for the people of Egypt. In Deut. 23:7, 8 they are granted specialized privileges, which were denied to the descendants of Lot. (Vs. 3-6.) "The rite of circumcision, which was practiced by the Egyptians generally, though not universally, must have been obligatory upon the priests, if it was a necessary preliminary to initiation into the mysteries. . . . Polygamy, however, was strictly prohibited; and a general simplicity of living was enjoined." (Rawlinson's "Ancient Egypt.")

These customs indicate a people of high moral character and intelligence. It was to this nation, as to a "nursing mother," that God committed the keeping of his infant nation, Israel, until she should be able to walk alone among the nations of the earth. God still remembers this service to his Chosen People and is reserving a final blessing for her, along with Assyria and Israel, "saying, *Blessed be Egypt, my people.*" (Isa. 19:24, 25.)

4. The noble character of the Egyptians did not shield them from the wrath of God when they undertook to *crush Israel*. They were then touching "the apple of his eye." (Deut. 32:10.) Dire calamities had been pronounced upon such; and the "plagues of Egypt" followed.

Eze. 29:6-10 declares that because *Egypt failed to*

support Israel when she *leaned* on her, in later years (Isa. 36:6), *therefore* he would bring upon her the sword and captivity. (Compare Isa. 36:4-7.)

5. "There has been, as was predicted, a constant decline. From the time of the Babylonian invasion there was no revival of Egypt's greatness and pre-eminence among the nations. Many medicines were tried, but she was not healed. In the Egypt of the Pharaohs, of the Persian dominion, of the Ptolemies, of the Roman Empire, of the Mohammedans, we have a gradual but continuous descent. After the Arab conquest the degeneration proceeded with rapid strides, till Egypt has become what it is today. Its science, and learning, and art; no less than its magnificence, and power, and prestige, have wholly perished. The great mass of the people are utterly rude and unlettered and only very slightly removed from barbarism. The British occupation, which began in 1882, undoubtedly brought a large measure of relief. But while all this is true, it would be a mistake to conclude that Egypt's trouble was ended and that those predictions ceased to find fulfilment. These reforms are in no sense of native growth. . . . This second point, then, in the prophetic picture of Egypt has been strikingly fulfilled. There has been 'no healing' for Egypt. 'The pride of her power has come down.' She has been diminished and has no more ruled over the nations. We now turn to a third feature. Though there is to be a decline, the Scripture assures us there will be *no extinction* either of the people or of the kingdom. 'They,' we read, 'shall be there (that is, in their own land) a base kingdom.'

'It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them that they shall no more rule over the nations.' . . . The hopeless bondage of centuries has quenched every spark of ambition in the breasts of the descendants of the Pharaohs; and under the iron heel of oppression, genius and talent, and even intellect itself, seem to have been extinguished.'" (Urquhart.)

6. While the fulfilment of these prophecies is very literal and real, some of the predictions are couched in poetic terms or figurative expressions, it is not difficult to understand them. We have heard "The Nile is Egypt." There would be no Egypt without it—only a barren desert. The "Monster" of Egypt stands for what the "American Eagle," the "British Lion," or the "Russian Bear" of our times stand for: not President, or King, but the intangible force of the nation, and indicating its character. This is the force that caused the "fish" soldiers to stick to the scales of the monster—a draft from which they could not escape. It was this *monster* which was destroyed—Egypt never regained her power.

We will find that nations in O. T. and N. T. prophecy are characterized thus, as beasts.

LESSON TWELVE

BROKEN Vows

The covenant between God and Israel, made and ratified at Mount Sinai. Its literal meaning, and figurative significance. The vows taken, and the penalties involved. Warnings and predictions of disaster.

Thou hast avouched Jehovah this day to be thy God, and that thou wouldest walk in his ways . . . and hearken unto his voice; and Jehovah hath avouched thee this day to be a people for his own possession, as he hath promised thee. (Moses.)

Home readings: Eze. 16:1-63; 23:1-49

Class reading: Lev. 26:1-46

QUESTIONS AND PASSAGES

1. How was Israel brought out of Egypt? Ex. 19:4; Deut. 32:11.
2. What proposal and promise in Ex. 19:5, 6?

3. By what pledge was this accepted? V. 8.
4. What obligations were put upon her? Ex. 20:1-17.
5. By what ceremonies were these obligations ratified? Ex. 24:3-8.
6. What was made a *sign* to keep this covenant always in mind? Ex. 31:15-17; Deut. 5:15; Eze. 20:12, 20.
7. What record of this covenant was made, and where kept? Ex. 34:27, 28; Deut. 4:12, 13; 10:5.
8. What command was of first importance? Ex. 20:3-6, 23; Lev. 26:1; Deut. 27:15; Mt. 22:36-38.
9. In view of these covenant relations, what did Jehovah call himself? Jer. 31:32; Isa. 54:5.
10. What did he call Israel? Ver. 6.
11. How did he treat her? Eze. 16:8-14.

12. As a wife, how did she treat him, and what did she become? Jer. 3:20; Eze. 16:15-21.
13. How did she compare with her sisters? Eze. 16:46-48; Vs. 30-34.
14. What did Jehovah still beg her to do? Jer. 3:1.
15. Because she returned not, what did he give her? Vs. 7, 8.
16. What is said of this in Isa. 50:1?
17. What does he say of her in Hos. 2:2; and what does he threaten? Vs. 3-6.
18. What will she finally say? V. 7.
19. What will Jehovah then do? Vs. 14, 15, 19, 23.
20. What effect will this have on her? Eze. 16:60-63.

NOTES

1. This lesson should be carefully studied and answers written before coming to class. To describe the awfulness of the sin of idolatry, especially as practiced by Israel and Judah—the forsaking of Jehovah, who had done such wonderful things for them, and the adoption of the vain creations of man's corrupt heart in His place—requires the use of such language as brings the blush of shame to him who reads.

No other readable language could adequately picture the abominable nature of idolatry. Otherwise the Spirit of God could hardly have described such awful conduct as is portrayed in the 16 and 23d chapters of Ezekiel.

2. To properly understand the figurative language in this lesson, a fair knowledge of the history of Israel after the Exodus from Egypt is necessary, as recorded in Ex. 13 chapter and onward to the end of 2 Chronicles. The flight of Israel from Egypt is described as being borne “on eagles’ wings”—indicating the power, speed and safety with which God conducted that flight. According to Rev. 12:14 it seems that this same “woman,” Israel, will again be helped by “eagles’ wings” to fly “into the wilderness unto her place,” probably this same wilderness and place, before Mt. Sinai, as in Exodus.

3. The Covenant between God and Israel, made, ratified and sealed at Mt. Sinai, was symbolical of a wedding. Moses acted as priest, and the contracting parties obligated themselves under most solemn vows,

sealed with sacrificial blood, to belong, each to the other, as God and people. In the sealing ceremony, the altar represented Jehovah, and upon this was sprinkled half of the blood, the other half being sprinkled upon the other contracting party, Israel. This was a most solemn ceremony, following the reading of the covenant, and made it most binding on both parties. All through O. T. prophecies Israel is often referred to as a woman—the lawful spouse of Jehovah.

4. As we have seen in a previous lesson, God does sometimes speak to men in an audible voice. At Sinai he propounded the text of the Covenant in a voice of thunder in the hearing of all the people. After they had agreed to it he wrote it upon tablets of stone; and after the vows were taken these tablets were placed in a golden chest under his temple throne—indicating their sacredness and preciousness to Him.

No human compact is more sacred than the marriage vow; and nothing is more ignoble or abominable than the breaking of that vow, or better represents the shame of forsaking one's God for any kind of substitute.

5. A very large proportion of the prophecies of the Bible were spoken or written to warn, and protest against Israel's treacherous desertion of God. Time after time, foreign gods became popular and silly Israel went after them. When she refused to heed the warnings of prophets, war-dogs were sent to bring her back. For a thousand years Jehovah dealt very patiently with her. "He hath not dealt so with any nation." "Moreover, all the chief of the priests, and the people, trespassed very greatly after all the abomi-

nations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah . . . sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no healing.”
(2 Chr. 36:14–16.)

Then the verdict came: “I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy . . . They shall also bring up a company against thee, and they shall . . . thrust thee through with their swords.”

6. Strange as it seems to us that Israel should forsake Jehovah and adopt idol worship, and persistently return to it again and again after being punished severely for it, is it not more strange that people are still flocking after idols?

H. H. McQuilkin, in “The Continent,” says: “Seemingly many American people are crowding around Hindu junk dealers to get their cast-off gods. There is a great demand for a cheap god—any kind, in fact, so it doesn’t cost much in the way of obedience to moral law or service . . . Here is a sort of composite god. It is the pan-god. The universe is he and he is the universe. It is a 99-cent god. No moral law, no moral quality, no judgment—just a big, clumsy, inchoate ‘it’ . . . Every size and shape and hue of god may be found. The gods in here (the Buddhist) are pretty sleasy. They are woven out of

gossamer, or are made from ‘sunset dust.’ They are soap bubble gods, pretty to look at, but when you try to take hold of them, they burst and pass into nothingness . . . It is amazing how many American people are stocking up with this soap bubble god. They think it’s a real bonanza, too. They are scornful towards a personal God, and make a great deal of the abstract simplicity that, to them, attaches to their god of principle, mind, law. They tell us that to pray to a personal God is a hindrance, and so they have quit praying—the only consistent thing, of course, for them to do.” This is rank heathenism!

LESSON THIRTEEN

ISRAEL'S IDOLATRY

Literal denunciations, warnings and predictions of disasters, because of the one great sin of idolatry. Increasing severity of measures to cure Israel of this sin, with promise of final restoration to himself.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that deal corruptly! *they have forsaken Jehovah.* (Isaiah.)

Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four footed beasts, and creeping things. (Paul.)

Home reading: Deut. 28:1-68

Class reading: Jer. 18:1-17; 19:1-13

QUESTIONS AND PASSAGES

1. What did Jehovah say to Moses in Deut. 31:20?

2. What are false gods called in Deut. 32:17?
3. What was Joshua's final warning? Josh. 24:14, 20.
4. What command of God did Solomon disobey, and with what results? 1 Ki. 11:1-8.
5. What punishment was predicted and literally fulfilled? 1 Ki. 11:26-33; 12:1-20.
6. Of what great sin was Jereboam guilty? 1 Ki. 12:25-33.
7. What predictions were made in 1 Ki. 13:1-5, and when were they fulfilled? 2 Ki. 23:15-18.
8. What is said of Ahab and Jezebel in 1 Ki. 16:29-33; 21:22-26?
9. How were the predictions in Vs. 23, 24 fulfilled? 2 Ki. 9:22-26, 30-37; 10:6-10.

10. What did every king of the ten tribes do? 2 Ki. 15:17, 18, 27, 28 and others.
11. What was the character of Rehoboam's reign? 1 Ki. 14:21-24.
12. What daughter of Jezebel became queen of Judah, and how? 2 Ki. 11:1-3.
13. What is said of her in 2 Chr. 22:3, 4; 24:7?
14. How is Manasseh's reign described in 2 Ki. 21:1-9, 16?
15. What prediction is recorded in Vs. 10-14, and why? V. 15.
16. What later prediction by Huldah, the prophetess, and why? 2 Ki. 22:14-20.
17. Can you name any kings who tried to reform Israel or Judah?
18. What great prophets sought to reform Israel, and Judah?

19. For what cause, thrice mentioned in Rom. 1:24-28, did God give them up?
20. Is it safe or right for a Christian to marry one who is not? 2 Cor. 6:14.

NOTES

1. Idolatrous Israel is exhibited in lesson 12 in figurative language, the application of which is easily seen. In this lesson literal descriptions of her idolatry trace its causes, beginnings, development and results down through the kingdoms of Israel and Judah. A careful reading of the history of Israel from the time of Moses down to the captivities would give a fuller realization of the persistency of this sin than can be given by the comparatively few passages which can be included in these two lessons.

2. The reason why idolatry is so great a sin is that it is all-inclusive. It is the first step taken toward all other sins. So long as one worships Jehovah he is powerfully restrained from sinning against him in any way. It is only when one rejects God that he can cut loose from this restraint. Unless conscience can be stifled he cannot free himself from the inward consciousness of responsibility to some superior being. Satan therefore offers all sorts of substitutes for God, with all manner of alluring enticements with which to quiet the conscience.

3. The reason why idolatry is so repugnant to God is that he is endeavoring to secure the unswerving loyalty of men to himself and his Son, as the rightful rulers of the world, because he can thus secure to mankind the greatest possible blessing and happiness. To defeat this purpose of God, and to secure and hold the allegiance of men to himself, is Satan's plan—not for their blessing, but for their destruction. As long as he has the adherence and service of a majority of the people he is the ruling force in the world. He cannot be dethroned and Christ made King without breaking the world's allegiance to him and securing it for Christ, or such a part of it as will make Christ dominant. *Idolatry is therefore the greatest menace to the reign of Christ.*

4. God cannot use the same means of securing adherents that Satan uses, for Satan depends wholly upon lying and deception for success in winning men, and God cannot lie. Instead, he warns men of Satan's devices and offers them genuine and lasting good; manifesting the sincerity of his purpose by the gift of his own Son. "*And I, if I be lifted up, will draw all men unto me.*"

5. Instead of posing as an object of worship himself, Satan, with devilish cunning, hides behind the subterfuge of idolatry. But in reality men are worshiping and serving him if they have discarded the worship and service of the true God—no matter what they may say or think to the contrary.

6. The essence of idolatry is, license—indulgence in sin under cover of religion. That is Satan's method of making sin respectable and quieting the conscience.

Shameful orgies often attend idol worship. The things that appeal to the natural man are the inducements held out by Satan to forsake God and take up with some substitute. Idolatry is therefore the sin of sins in that it opens the way to the committing of all other sins. In Israel one of the most conspicuous sins to which their idolatries led as a natural consequence was their disregard of the *sign* of the covenant with God—the keeping of the Sabbath. So far as we know God never made any covenant with any other nation, or gave any other nation such a sign. The covenant made with Noah was for the whole world, and the *sign* of that covenant was the rainbow. With the Sabbath gone other laws of God could be more easily broken. The depths of sin to which this course led are graphically described in Rom. 1:24–31.

7. Few of us realize that the great majority of mankind is living in idolatry. One does not have to worship a visible image to be an idolater. Substituting anything in God's place is idolatry. Even covetousness is called idolatry in Col. 3:5. Mohammedanism, although professing the worship of the one true God, has so distorted his character as to make his worship practical idolatry. The Moslem faith is propagated with the sword, and its worship is characteristically heathen. Mormonism is its twin sister. The Mountain Meadow massacre is evidence of its kinship. Perhaps the most astounding tendency of modern German “Kultur” is to be found in the writings of Nietzsche. He openly advocates helping the Christian to “pass away.” He says: “There is nothing obligatory about morality . . . The members

of one group may deceive, rob, kill those of another group without the slightest self-reproach . . . The task of the race is to create these Lords or Gods—if you cannot create a God, Zarathustra says, stop talking of one.” The recent war was the outcome of such teachings as this.

8. The purest blood of the human race is concentrated in the veins of the Jew. No other non-Christian people can compare with Israel in virility, mental acumen, persistency, vigor, morality, power to get wealth. Other peoples hate the Hebrew because they cannot compete with him. It required 2,500 years for the Almighty to develop this race and bring it into covenant relations to Himself—safeguarded with His own laws, and isolation from corrupting influences; *and yet Israel broke down and forsook God.* How, then, can any common race or individual ever hope to reach perfection through culture or development?

LESSON FOURTEEN

ISRAEL IN EXILE

The execution of judgment against the treacherous wife; Banishment until she repents. Literal and figurative prophecy fulfilled. Only a remnant returns. The rest tossed to and fro among the nations.

Wherefore I poured out my wrath upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries.

Home reading: Deut. 32:1-43

Class reading: 2 Ki. 17:1-23

QUESTIONS AND PASSAGES

1. What warning did Moses give Israel in Deut. 4:25-28?

2. What further details are given in Deut. 28:63-66?
3. What reason for this is given in Deut. 29:25-28?
4. What did Jehovah say in Jer. 9:13-16?
5. Why would he so scatter them? Jer. 18:15-17.
6. How did he refer to this in Eze. 20:23, 24; 22:14, 15?
7. After the dispersion, what did he say of it in Eze. 36:17-19?
8. What did Jehovah show to Jeremiah after the first deportation to Babylon? Jer. 24:1-3.
9. What did he say of the good figs? Vs. 4-7.
10. What of the bad figs? Vs. 8-10.
11. To whom and when did Jeremiah send a letter? Jer. 29:1-5.

12. What were they told to do, and what should they have? Vs. 5-7.
13. What promise was made to them? Vs. 10-14.
14. What about those still in Palestine? V. 15-19.
15. What of false prophets in Babylon? V. 8, 9, 21,-23.
16. What tribes of Israel were first carried away? 1 Chr. 5-25, 26. Why and where?
17. What tribes were next deported, why and where? 2 Ki. 17:1-7, 12.
18. In what two deportations was Judah removed, and where? 2 Ki. 24:8:16, 25:8-11.
19. By whose proclamation were the “good figs” permitted to return, and why? Ezra 1:1-4.
20. What will Israel do “in the latter days?” Deut. 4:30, 31.

NOTES

1. "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. . . . Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy One of Israel."

The remainder of the first chapter of Isa. describes the pitiable condition into which Israel had brought herself by her estrangement from Jehovah—from the sole of the foot even unto the head there is no soundness. In contrast with this, chap. 2:1-4 pictures her condition in the "latter days" of exaltation among the nations, which will follow her return to Jehovah. But there is an age of suffering between them.

2. Only a few of the leading passages of prediction regarding the exile of Israel, or of the history of the return of a remnant of Judah after a captivity of 70 years, can be considered in these lessons. After the division of Solomon's kingdom into the kingdoms of Israel and Judah—the northern and southern kingdoms, the northern kingdom declined, with slight reforms, until in 742 B.C. Tilgath Pileser conquered and carried away the people of northeastern Palestine. His successor, Shalmanezer, conquered and transported the remainder of the ten tribes to the same regions 22 years later. The deportation of the first 10,000 of Judah by Nebuchadnezzar occurred 122 years later, or 600 B.C. These were taken to Babylon. Eleven years later the temple and city were burned,

the walls broken down and all but the poorest people taken to Babylon.

The locations to which Israel and Judah were taken should be noted on the map, as this will aid in understanding situations in future lessons, as well as in this. Although the Jews were first taken to Babylon they were evidently distributed among the provinces of the kingdom.

3. The purpose of God in the exile of his people from his land was to *purge away the dross*. Eze. 22:18-22 says: "Son of man, the house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the *dross of silver*. Therefore thus saith the Lord Jehovah: Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it"—so he would melt them with the fire of his wrath. Isa. 1:22, 25 says, "Thy silver is become dross . . . I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away thy tin." The "good figs" were the "silver," the "bad figs" the "dross." They were the idolaters. They were not cured of idolatry by their exile. Those who returned to Palestine after 70 years were the "good figs" of Jer. 24:5, 6, who had been enjoined in 29:6 to multiply, and to whom in V. 10 the promise was given of being brought back to Jerusalem. No such promise was given to the "bad figs," but "I will pursue after them with the sword, and with famine, and pestilence . . . to be tossed to and fro among all

the kingdoms of the earth." During the long period of the existence of the northern and southern kingdoms, many of the better class among the northern tribes migrated to Judah to escape the more corrupting influences in the north, so that there were doubtless representatives of all the tribes among the "good figs."

4. In Jer. 24:4-7 Jehovah said that he had sent these 10,000 of the first deportation to the land of the Chaldeans, *for good*; that he had *set his eyes upon them for good*; that he would bring them again to that land; would build them up, and give them a *heart to know him*—for they would return to him with their *whole heart*. Prosperity should follow them in their exile. He multiplied them so that on their return 70 years later there were about 50,000 of them. The "bad figs" who were left in Palestine had to endure the awful experiences of war, siege, destruction of homes and cruel bondage, and be tossed to and fro among the nations to the end of the age. There is to be a final regathering of a remnant of all Israel, which we will study in future lessons.

5. There are indications scattered through the Bible, and in history, that point to Babylon as the place where idolatry originated. There is no mention of idolatry previous to the building of Babel. The tower which was to reach to heaven was evidently designed as a refuge from future floods; and the whole effort seems to indicate a revolt against God and substitutions for his providence. It was of such serious nature as to call down a special visitation of God's wrath, the confounding of language and dispersion

of the people. Ruins of that tower still stand; and it is said that great masses of the excellent brickwork are melted together as though by a strange fire from heaven. Jer. 50:38 says of Babylonia, "for it is a *land of graven images*, and they are *mad over idols*."

Israel had rejected Jehovah, and had chosen to worship idols. God, therefore, drove them from the land which he had chosen to honor with his special presence, and into the land which was specially given over to idolatry.

6. There are many prophecies of the exile and dispersion of Israel, and many of a final return, but only a few of the return after 70 years. The history of that return is given in the book of Ezra. But this remnant never became an independent kingdom. It rejected the kingship of Jesus, and was then dispersed among the nations till they are ready to say "Blessed is he that cometh in the name of the Lord; blessed is the King of Israel."

LESSON FIFTEEN

ISRAEL'S ENEMY

Amalek, Esau's grandson. His first attack on Israel. God's judgment upon him. Saul's failure to execute it. Feudal relations in foreign lands. The settings of a great tragedy.

And Jehovah said unto Moses, Write this for a memorial in a book . . . that I will utterly blot out the remembrance of Amalek from under heaven . . . Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation.

Home readings: Esther, chap. 1-5

Class reading: 1 Sam. 15:1-35

QUESTIONS AND PASSAGES

1. Who was Amalek? Gen. 36:12.
2. What were his descendants called?
Num. 13:29; Jud. 10:12.

3. What were they sometimes called? Num. 24:20.
4. What did they do to Israel after the escape from Egypt? Ex. 17:8-13.
5. What judgment was then spoken on Amalek, and called to remembrance 40 years later? Ex. 17:14-16; Deut. 25:17-19.
6. What prophecy was Balaam compelled to utter of Amalek? Num. 24:20.
7. Who, 450 years after Amalek's attack, was commissioned to execute God's decree? 1 Sam. 15:1-3.
8. What besides the people was he commanded to destroy, and how did he fail in this? Vs. 3, 7-9.
9. What evidence of Saul's failure is found in 1 Sam. 30:1, 2, 17?
10. How was he punished for his disobedience? 1 Sam. 15:17-23; 28:17, 18.

11. What remarkable statement did Jehovah make in Mal. 1:2-4, and what reasons are given for it in Rom. 9:11-13, and Oba. 10, 11?
12. By whom, and to what extent was Esau to be cut off? Oba. 17, 18.
13. What is Esau called, and why, in Heb. 12:16?
14. What descendent of Esau-Amalek-Agag was promoted to the prime-ministry of the Medo-Persian empire, more than 1,000 years after Amalek's attack? Est. 3:1.
15. What relative of King Saul, and now a member of Xerxes' Supreme Court, refused to recognize his prime minister? 1 Sam. 9:3; Est. 2:5; 3:2-4; 2 Sam. 16:5.
16. What did Haman seek to do, and what bribe did he offer? Est. 3:5, 6, 9.
17. What royal decree did he secure, and how was it celebrated? Est. 3:12-15.

18. What did another relative of King Saul become? Est. 2:7,17.
19. What is Haman called in Est. 3:10; 8:1; 9:24?
20. What did he have made for Mordecai? Est. 5:14.

NOTES

1. The descendants of Esau were brigands. It seemed to be in their blood to rob and murder, to lie in wait, or to make raids upon the helpless, for plunder. Esau sold their birth-right when he sold his own; and, like him, they cherished revenge on the purchaser and his heirs. Amalek, Esau's grandson, and his descendants were especially bitter in their hatred. They hastened to attack the Israelites soon after the passage of the Red Sea. Israel was doubtless poorly armed, and encumbered with all their possessions. Their wives and children and the aged and helpless were following in the rear. It was upon this weak and feeble folk that Amalek made his dastardly attack, instead of upon the armed men at the front. It was this mean, sneaking attack, evidently inspired by racial hatred, that brought down the curse of God upon them.

2. Some have inferred from Gen. 14:5-7 that the Amalekites could not have been the descendants of

Esau, because the occurrence there mentioned was before Esau's time. But upon careful examination of the text it becomes evident that the historian, writing long after the event, calls the land where certain wandering tribes had once roamed "the country of the Amalekites," for identification only. At the time the account was written, this country was still known as the country of the Amalekites. Five other localities are mentioned and the tribe inhabiting each locality is named. *Each of these five tribes* is said to have been smitten. But the nomadic tribes of the desert are not named, and only the *country* they occupied is said to have been smitten. Obviously there were no Amalekites to be smitten at the time the incident occurred. The statements in this passage are similar to those in Ex. 36:20, 21 where the sons of Seir are said to be "the inhabitants of the land"; but the land is called "the land of Edom," although it had previously been known as the land of Seir and the sons of Seir still inhabited it.

3. Of only one man is it said in the Bible that *God hated* him. This seems so inconsistent with our conception of God that we might question the correctness of the statement of Mal. 1:3 if it were not quoted in Rom. 9:11-13, with the added implication that his hatred was not based on anything Esau had done. It was something inborn—the outcropping of devilish characteristics—a reversion of type perhaps—which God saw and hated before Esau was born. His color was red—the same as the dragon of Rev. 12:3, 9. His descendants evinced the most bitter hatred of Israel. A descendant of no other people could be so appropri-

ately designated "the Jews' enemy." But we must not forget that the real instigator of this enmity, and the cause of Esau's departure from the normal, even before his birth, and the actual plotter of the tragedy of the book of Esther, was the red dragon himself—"the old serpent, which is the Devil and Satan." (Rev. 12:29; 20:2.) It was to checkmate the plots of Satan and make his chosen or "elect" people safe from Satan's too willing tool, Amalek, that the doom of Amalek was decreed and written in a book.

4. King Saul, 450 years later, was commissioned to execute this decree. It must be for punishment and not for plunder. *Saul must not lay hands on the spoil.* But under the pretext of a religious motive, he allowed his army to round up some of the cattle, and let some of the Amalekites escape. Agag their king was captured, but his sons probably escaped—likely on camels, as 400 did later. (1 Sam. 30, 17.) They would bitterly hate the house of Saul. It was an Amalekite who later claimed to have killed Saul, and who brought Saul's crown to David, hoping reward, but receiving death for it.

5. More than 500 years later, Saul's sin nearly cost the life of his nation. Israel and all neighboring nations, including all Edomites, had been scattered over the provinces of the Babylonian empire about 125 years before this. Only a remnant of Judah, 50,000, had returned to Jerusalem 50 years before. Most of them were still in the East. Mordecai sat in the king's gate. Since the oriental court of justice was "in the gate" of the city, the "king's gate" would naturally correspond with a modern supreme

court, and to "sit" in it would indicate a similar seat on the "bench" of the supreme court. For one occupying a position of such dignity and honor to refuse to recognize the prime minister would naturally be considered an extremely serious breach of court etiquette.

But Mordecai, a Jew, of the house of Saul, would never bow to an Amalekite, an Agagite, even though he should die for his offence. Both patriotic and religious motives forbade his doing reverence to a bitter enemy of his own people, and particularly of his own house—the house of Saul, and on whom the curse of God rested. It was a matter, not of *pride*, but of *principle*. *No! he would not bow!*

6. "The great red dragon" had worked out a mighty scheme for the *annihilation of Israel*. "When Haman was informed of the *people of Mordecai*"—probably national and family relations—his rage knew no bounds short of the extermination of the race. With a bribe of over \$16,000,000 he secured an edict from the king for the wholesale massacre of the Jews, and the privilege of taking all their property for plunder. This would exactly suit an Amalekite. The opportunity had come to wreak vengeance on the house of Jacob, and on the house of Saul; and the prey they would take would more than repay the bribe. The hour seemed to have come to strike the death blow to their ancestral enemy.

LESSON SIXTEEN

THE DEATH BLOW

The counter plot. Satan outwitted. Jehovah as an avenging God. Haman hanged on his own gallows. The sword falls on Esau-Amalek, not on Israel. Mordecai Prime Minister, Esther co-regent, on the throne.

Because thou hast had a *perpetual enmity*, and hast given the children of Israel to the power of the sword . . . *therefore, as I live, I will prepare thee unto blood.* (Eze. 35:5.) For my sword shall come down upon . . . the people of my curse. (Isa. 34:5.)

Home reading: Esther, chap. 6–10

Class reading: Jer. 49:7–22

QUESTIONS AND PASSAGES

1. How is Jehovah described in Nah. 1:2?
2. What, in Vs. 9, 10, of those who devise against him?

3. What, in V. 7, of those that take refuge in him?
4. What did Mordecai do when he knew what Haman had done? Est. 4:1, 6, 7.
5. What did he send to Esther, and what did he charge her to do? V. 8.
6. Why was this a very dangerous thing for her to do? V. 11. Note 2.
7. What did Mordecai say to this? Vs. 13, 14.
8. What did they then agree to do? Vs. 15-17.
9. How did Esther win the king's heart and entrap Haman? Est. chap. 5.
10. How did God honor Mordecai and dishonor Haman? Est. 6:1-12.
11. What did Haman's wife then predict, and why? V. 13.

12. What was Esther's petition, and how was Haman caught by it? Est. 7:1-6.
13. What was done with Haman? Vs. 9, 10.
14. What second request did Esther make? Est. 8:3-6.
15. What great privilege and authority were then given her? V. 8.
16. What counter edict did they send out, and what about the spoil? Vs. 9-14.
17. How was Mordecai greatly honored, and how were the people affected? Vs. 15-17.
18. What was the result of this counter edict? Est. 9:1-19. What about the prey?
19. What feast, then instituted, is still kept, and by whose authority? Vs. 20-32.

NOTES

1. Although Amalek brought down God's curse by his unprovoked attack upon Israel in their flight from Egypt, several O T. passages indicate that the whole house of Esau was involved in the coming destruction, and not the Amalek branch alone. After the 40 years of wilderness wandering Israel asked permission to pass through the land of Edom, but was refused and compelled to go a long way around. (Num. 20:14-21.) Through the following 1,000 years the Edomites were often at war with Israel, and a number of striking prophecies are recorded against them. The lesson reading refers to their punishment by Nebuchadnezzar and indicates their irreparable ruin as a nation and country. "All the cities thereof shall be perpetual wastes." Other peoples should return again, but not Edom. Their cities are still in ruins.

In Amos 1:11, 12 Jehovah says: "I will not turn away the punishment thereof; because he did pursue his brother with the sword . . . and his anger did tear perpetually, and he kept his wrath forever: But I will send a fire upon Teman, and it shall devour the palaces of Bozrah."

"Edom shall be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land." (Joel 3:17).

"For my sword . . . shall come down upon Edom, and upon the people of my curse, to judgment . . . for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom." (Isa. 34:5, 6.)

But Eze. 25:12-14 cannot refer to what Nebuchad-

nezzar did, for “Thus saith the Lord Jehovah: Because that Edom hath dealt against the house of Judah by taking vengeance . . . I will lay my vengeance upon Edom *by the hand of my people Israel.*”

As this prophecy was written during the captivity, it can hardly refer to any other occasion than the destruction brought on by Haman. Amalek seems to have been utterly exterminated at that time; but there are intimations of a small remnant of Edomites who escaped.

2. The laws of the Medes and Persians prohibited a woman of any other nationality from becoming “queen mother.” No foreign blood was to enter into the line of their kings. It was doubtless for this reason that Mordecai commanded Esther *not to reveal* her nationality, or her kindred. And so the crown was placed upon her head. (Est. 2:17.) This, as well as the king’s seeming neglect of her, caused her terror when Mordecai charged her to go before the king and plead for *her people*—involving the confession that she was not entitled to the crown according to the irrevocable laws of the Medes and Persians. *Her throne and her life* were in jeopardy.

But to refuse to do so involved both herself and people in almost certain death.

3. At the time of Haman’s plot Esther had been queen about five years. It seems from Est. 4:11 that, although the royal crown had been placed on her head, the king had not associated her with himself in the government of the empire. But from Est. 8:8, 15, it appears that he then advanced both Esther and Mordecai to actual participation in the govern-

ment, with permission to write their own decrees and seal them with the king's ring.

4. According to the laws of the Medes and Persians, no decree from the throne could be revoked. It was a sort of declaration of the infallibility of the emperor. Doubtless the situation appeared hopeless for the Jews. But God was holding the reins of government and directing even the forces of evil to their own destruction. And as King Saul had failed to carry God's decree of destruction into execution, two members of the house of Saul must now stand in the breach, to the jeopardy of their own lives, and save his people from retaliating hate and threatened destruction. They must devise some way of escape. But he also put them in positions of power by which a way of escape could be seen and utilized. They were even authorized to word a decree and seal it with imperial authority. The *only* escape in view was through royal permit to self defence, whereby the scales were turned and the death-blow fell on Amalek instead of on Israel.

5. King Saul's disobedience in flying upon the spoil of the Amalekites had cost him his throne. In the edict granting the Jews permission to defend themselves and slay their enemies, it was specified that *they might take the spoil* of them for a prey. If Haman could offer a bribe of \$16,000,000 to secure the death-warrant of Israel, it is easy to see what a temptation to a Jew such a permit might be. Yet in all the realm of Xerxes not a Jew laid hands of the spoil. They had not forgotten Saul's mistake which had made their present peril possible, and would not risk a

repetition of his act, even though they were granted permission to do so. The statement is three times made, "*but on the spoil they laid not their hand.*"

6. The notorious Jukes family illustrates the persistence of bad blood, like Esau's. "Jukes' children and grandchildren, through several generations, . . . *nearly all* figured in the courts as *criminals*"—committing crimes of every kind and degree.

Among stockmen the "unfit" go to the butcher. Among horticulturists the unfit go to the fire. "The house of Jacob shall be a fire, . . . and the house of Esau stubble, and they shall burn among them, and devour them; and there shall not be any remaining to the house of Esau; *for Jehovah hath spoken it.*"

LESSON SEVENTEEN

THE FIRST ADVENT

Prophecies fulfilled in the coming of the Babe of Bethlehem; His virgin birth; the plots of Satan to destroy or defeat him; His ministry of teaching and healing; His rejection and crucifixion; His resurrection and ascension.

The Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Isa.)

Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, God with us. (Mt.)

Home readings: Mt. 1:18-25; Lu. 1:26-38.

Class reading: Isa. 52:13-15; 53:1-12.

QUESTIONS AND PASSAGES

1. Who is said to fulfil Gen. 22:18, in Gal. 3:16?
2. Whose son was he according to Psa. 132:11, Acts 13:23; Rom. 1:3?
3. Where was he to be born? Mic. 5:2, Mt. 2:1?
4. What prophecy in Jer. 31:15 is fulfilled in Mt. 2:16, 17?
5. What prophecy is fulfilled in Mt. 2:15? Hos. 11:1.
6. By whom was he to be preceded? Isa. 40:3; Mal. 3:1; Mt. 3:1-3.
7. What was predicted in Isa. 11:1, 2; 42:1, and when fulfilled? Mt. 3:16, 17; Acts 10:38.
8. What prophecy did Jesus quote in Lu. 4:16-19 as applying to himself? Isa. 61:1, 2.

9. What prophecy was fulfilled according to Mt. 12:15–20? Isa. 42:1–4?
10. What, according to Mt. 13:13–15? Isa. 6:9, 10.
11. What prophecy did Jesus quote, and to whom did he apply it in Lu. 4:17–21? Isa. 61:1, 2a.
12. Why did he not quote V. 2b, and the remainder of the chapter? Note 4.
13. Whom did he quote in Jn. 12; 37–41, and why, and of whom did he speak? Isa. 53:1; 6:9, 10.
14. Of whom did Jesus say Isaiah prophesied in Mt. 15:7–9? Isa. 29:13.
15. What did he quote in Mt. 21; 42; Mk. 12: 10, 11; Lu. 20: 17, 18? Psa. 118:22, 23.
16. What is said of the “stone” in Dan. 2: 31–35?
17. What scriptures were fulfilled in Jn. 19: 24, 36, 37? Psa. 22:16–18; Ex. 12:46; Zech. 12:10.

18. Find the prophecies which were fulfilled in Mt. 27:34-46 by marginal references or use of concordance.
19. How was Isa. 53:9 fulfilled? Mt. 27:57-60.
20. How were Psa. 16:9, 10 and 68:18 fulfilled? Lu. 24:6, 51.

NOTES

1. A characteristic of the prophecies regarding the coming and life of Jesus as recorded in the gospels is that they are largely made up of disconnected statements scattered through the Psalms and prophetic writings of the O. T. Some of these passages could hardly have been interpreted with any degree of accuracy before their fulfilment; and some might readily escape notice even now, if it were not for the statements of our Lord, or the gospel records, that these passages were fulfilled by certain events. They were evidently intended for use as *signs for the identification of the Messiah* when he should come, rather than for giving preconcepts of him to people who would have no opportunity to see their fulfilment, and to whom these details could be of little concern.

But familiarity with all the prophecies and Psalms was essential to their identification of him by these

signs when he came. It is evident from Jn. 2:14-17 that the disciples were familiar with them, for when Jesus cleansed the temple *they remembered* that it was written, "Zeal for thy house shall eat me up"—and at once recognized that this applied to Jesus. But the Jews about the temple did not remember, evidently, for in the very next verse we are told that they asked Jesus for a sign. Jesus complied by giving them a sign which even the disciples did not understand until it was fulfilled at his resurrection. Then they remembered. But there was one sign which even they did not recognize at the time of fulfilment, although they participated in it; for, according to Jn. 12:16, "These things understand *not* his *disciples* at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that they had done these things unto him.*"

2. It can hardly be to the discredit of even the O. T. prophets themselves that they did not seem to discriminate between a first and a second coming of the Messiah, if their own predictions of his first coming were only to be recognized after they were fulfilled, and then mainly as means of identification; and since, also, the possibility of the acceptance of Jesus as the Messiah by the Jews might make a second coming unnecessary; or, at least, that ignorance of such necessity would make their rejection of him inexcusable. But they were not excusable for their ignorance of what the prophets had written, even if they could not understand their application.

Although Jesus was constantly fulfilling the O. T. signs by which he was to be identified, the scribes

and Pharisees were saying to him, "We would see a sign from thee" (Mt. 12:38), or the Pharisees and Sadducees asking him to *show* them a sign (16:1)—or the Jews, "*What sign shonest thou unto us?*" (Jn. 2:18), and even after witnessing the feeding of the 5,000 they said to him, "*What sign doest thou?*" Jesus told the Pharisees and Sadducees (Mt. 16:3) that while they could discern the signs of the weather, they *could not* discern the *signs of the times*. Paul (1 Cor. 2:8) says that if the rulers had *known* this hidden wisdom "they would not have crucified the Lord of glory." He further shows that these things are revealed only by the Spirit, so that only those who would listen to the Spirit could understand. This is also indicated in Mt. 16:17—"flesh and blood hath not revealed it unto thee."

3. In contrast with these identifying signs, prophecies of the first advent, and their comparative meagerness—the prophecies of the second coming of Christ are abundant, and not of the nature of signs, except those pre-advent signs by which we are to know that he is "near, even at the door." When he comes there will be no need of signs to enable us to recognize him, for he will then appear in power and great glory, unmistakable as to his identity. Still, even with these more definite and literal prophecies of the second coming, it is impossible to interpret every detail with dogmatic certainty. But it is much easier to construct a general outline of events of the second coming than it would have been to do so of the first coming before it occurred.

4. One of the most striking of the sign prophecies

is found in Isa. 7:14, after Jehovah had told Ahaz to ask a sign of him, and Ahaz had refused to ask. There is nothing said to explain what the sign was to indicate. But since Ahaz would not ask, "Therefore the Lord himself will give you a sign; behold a virgin shall conceive," etc. It remained for the angel Gabriel to indicate to Mary who this child should be. The angel gave the shepherds a *sign* by which they should identify the Christ child. Jesus began his first public address in Nazareth by reading his identifying credentials and declaring that they were fulfilled in him. But it is very significant that he read only that part of the prophecy which applied to his first coming, stopping in the middle of a sentence, when he *closed the book* and gave it back to the attendant, and sat down. The remainder of the passage refers very distinctly to his future coming in judgment. This is another instance, like the 240 years mentioned in the lesson on Tyre, in which intervening time is ignored. In this instance more than 1900 years hide behind a comma. This was not known before Jesus indicated it.

5. This lesson differs from others in that nearly every question requires two or more quotations to answer it—one the sign prophecy, the other its fulfillment. There are two instances, at least, in the O. T. where individuals are specified by name many years before their birth. 1 Ki. 13:1-3 predicts what King Josiah would do more than 330 years later, and gives a sign. A similar prediction was made of Cyrus, even more specific, in Isa. 44:24-28; 45: 1-4, and in which even the method by which Cyrus would take Babylon

at least 150 years later was indicated. Few predictions of the first advent are as definite as these. There are many other predictions, not used in this lesson, specified in the N. T. as referring to Christ or his deeds, or to incidents occurring in his life, such as his poverty, his miracles, the hatred of the Jews, his rejection, betrayal for 30 pieces of silver, the potter's field, and others. Look them up from marginal references or Concordance.

LESSON EIGHTEEN

THE FINAL DISPERSION

The destruction of Jerusalem by Titus, and scattering of the Jews to all lands; the sorrows which should befall them as a result of their rejection of Jesus, which are to continue until his return.

His blood be on us and on our children. (The Jews.)

Some of them ye shall kill and crucify . . . that upon you may come all the righteous blood shed on the earth. . . . Behold your house is left unto you desolate. (Jesus.)

Home readings: Deut. 28:52–68; Eze. 37:1–28; Jer. 30: 1–11.

Class reading: Lu. 19:41–20:18.

QUESTIONS AND PASSAGES

1. What did Jesus say that generation would do? Lu. 17:25.

2. When did they finally reject him? Lu. 23:18-21.
3. What awful curse did they voluntarily assume? Mt. 27:24, 25.
4. What other blood had Jesus said would be required of them? Lu. 11:47-51. Mt. 23:35, 36.
5. How did the rulers of the Jews later try to evade this curse? Acts 5:27, 28.
6. With what deed did Peter then charge them, and after what assertion? V. 30.
7. In the parable of the pounds, Lu. 19:14, 27, how did Jesus picture them and their fate?
8. What final judgment had Jesus intimated for them in Mt. 23:33?
9. What did Jesus do and say in Lu. 19:41-44, and why?
10. What did he say of Jerusalem in Mt. 23:37, 38; Lu. 13:34, 35; 21:6; Mk. 13:2?

11. How should they know when this desolation is at hand? Lu. 21:20.
12. What did Daniel predict of this desolation? Dan. 9:26:27.
13. What sign for flight did Jesus give to his disciples? Mt. 24:15–17; Lu. 21:21.
14. What are these days said to be, and why? Lu. 21:22.
15. What is said of the land and people? V. 23.
16. What would become of them? V. 24a.
17. How long should Jerusalem be trodden down? V. 24b.
18. What signs in Vs. 25–27 seem to indicate the end of that time as near?
19. What other signs should first come? Vs. 10, 11.
20. What is said of the nations, and of Israel, in Jer. 30:11, 18?

NOTES

1. After the return of the 50,000—the “good figs” of Jer. 24—from Babylon, they increased during the following 500 years until the land of Palestine was again well peopled. But its former glory had not returned. The 50,000 had been headed by Zorobabel, the son of Shealtiel, the son of King Jechonias. (Mt. 1:12.) But he did not sit on the throne. He was still a vassal of Cyrus. From his time down to the time of Christ, Palestine never enjoyed real independence and self security, but was the scene of frequent wars and devastations. The central portion was still occupied by the Samaritans, with whom the Jews had no dealings.

Although the Jews had withstood all allurements to idolatry and consistently held to the worship of the one true God, yet their worship had become heartless formalism. Their religious leaders had gradually obscured the teachings of the Law and the Prophets with their expository writings, until the Talmud, along with a mass of oral traditions, had largely taken the place of the Word of God. “Ye have made void the word of God because of your tradition,” said Jesus. (Mt. 15:6; Mk. 7:8, 9.) They were not able, therefore, to discern the signs of the times, and crucified Him.

2. The rejection of Jesus was of the same nature as the rejection of Jehovah by the mass of Israel many years before. Even these “good figs” who had so strenuously avoided the idolatry which had caused their brethren to be scattered among the nations—

being given over to their idol worship, in which they have continued down to the present day—rejected the Son of God. This subjected them to the same condemnation of destruction as a nation and dispersion among the nations; and their judgment was spoken by Jesus himself, as God's own verdict. The rulers of the Jews voluntarily assumed the responsibility of shedding Jesus' blood, and they and their children have been under their self-imposed curse ever since.

3. We have noted in former lessons that in prophecy, time is often ignored. Events are predicted with no intimation as to when they are to occur, and often with no hint of intervals of time between events consecutively stated.

Another characteristic of prophetic predictions is that the same prediction sometimes applies to more than one fulfilment. The predictions of judgments of war, famine, pestilence, captivity and dispersion in Deut. 28 have been fulfilled time and again. These might be fulfilled any time the conditions were met. Like cause and effect, one followed the other. The ten tribes of Israel were the first to bring captivity and dispersion upon themselves. The "bad figs" of Judah followed them 150 years later, and the "good figs" 670 years later still. All these dispersions were to continue till the end of the "times of the Gentiles."

4. The destruction of Jerusalem and the dispersion of the Jews not only fulfilled the O. T. predictions, but also some of the saddest and most definite of our Lord's predictions. Jesus wept while speaking some of them. No wonder he wept, for the fulfilment of

those predictions involved some of the most awful sufferings the world ever witnessed. For details see the writings of Josephus, or other history of those times. The motley mob of the rulers and the rabble of Jerusalem little dreamed what woes they were calling down upon themselves and their posterity, when they cried in their hate and madness; "*His blood be on us, and on our children.*"

5. While the conditions and sufferings of the Jews in the siege of Jerusalem by Titus and probably not overdrawn by Josephus, his tendency to exaggeration and boastfulness is evident whenever the greatness of his people is involved. It is impossible that such a large number could have endured such a siege as he indicates in a city of the size of Jerusalem. It is said on good authority that there are but 230 acres within the present walls of the city, and that at no time have they included much more than a square mile. While this space was densely packed with buildings in narrow streets, few of them could have been more than two or three stories high. On the East Side of New York it is said there is a square mile of the most dense population on earth—Jews also—packed into tall tenements, 400,000 of them. It is almost unbelievable that *five times* as many people could have been packed into Jerusalem. But it must have been crowded to its limits at that time.

6. Josephus records some strange portents. He says—"they did not attend, nor give credit to the signs that were so evident, and which plainly foretold their future desolation." He speaks of a comet hanging like a sword over the city for a whole year; of

troops and chariots seen moving about in the clouds; of the priests going into the inner court of the temple at Pentecost hearing a sound as of a multitude saying, "Let us remove hence"; of a man named Jesus, the son of Ananus, going about the city and on the walls for seven years and five months crying: "Wo, wo to Jerusalem," and other words of warning, and as, in the siege, he cried, "Wo, wo to myself also"; he was instantly killed by a flying stone.

7. It is said that the Christians living in Judea took heed to the sign which Jesus had given them in Lu. 21:20, 21, and fled to the mountains; and that no Christians perished in the siege. We will do well to heed the signs he has given us.

8. A history of the Jews from the destruction of Jerusalem to the present time is a history of woe. Space forbids going into details. The recent war is worst of all. It is said that there were 400,000 Jews in the Russian armies, 250,000 in the German, and 100,000 in the other armies. They were *compelled to fight each other—for Gentile nations—while their own homes were desolated and their families were perishing*. Fully 100,000 have since perished in pogroms, and large numbers by famine.

9. It is darkest just before the dawn. Already the way is opening for the Jews to return to their own land and again become a nation, of which there are many prophecies. These must be considered in later lessons.

PROPHECY EXPLAINED

PART THREE

LESSONS NINETEEN TO TWENTY-SIX

WORLD EMPIRES

The great Gentile kingdoms in prophecy, their order of sequence, and relation to Israel and to the Kingdom of Heaven.

Little is said in prophecy of other kingdoms than Israel, except as Israel is affected by them.

a. The lessons of Part 3 concern those kingdoms through which Israel was to be scattered during the Dispersion and until the time of final return to her own land. Lessons 15 and 16 indicate with what jealous care Jehovah watched over and preserved Israel from destruction. God has punished, or will yet punish, every nation which mistreats his chosen people. The book of Daniel, written after the Dispersion began,

covers the age of the Dispersion or “times of the Gentiles,” which is to last until the Kingdom of Heaven comes.

b. “*The Prophecy of Daniel* is the Apocalypse of the O. T., and bears a striking resemblance to the Book of *The Revelation*. Unlike *The Revelation*, however, *Daniel* was originally a sealed book. In the fourth verse of chapter 12, the Prophet was directed to ‘shut up the words and seal the book, even to *The Time of the End*.’ It is a significant fact that until recent times the Church has remained ignorant of this book. It would seem that God’s purpose had been to keep His people from understanding the prophecies of *Daniel* until *the End Time*, towards which the book constantly points.” (Pettingill.)

c. “The intimate connection between the book of Daniel and the Revelation of John must strike every reader of the holy Scriptures. They interpret each other, and together constitute one grand system of prophecy, extending down to the end of the world.” (Barrows’ “Companion to the Bible.”)

d. Faussett’s “Bible Cyclopedias” says: “The prophecies (of Daniel) tally with

those in Revelation. The judgment of the world given to the saints, and the destruction of the blasphemous king at the Lord's coming foretold by Daniel, are further unfolded by Paul in 1 Cor. 6:2 and 2 Thess. 2:3-12. Chapters 2-6 are largely historical and include events which transpired after the events recorded in ch. 7, 8, which are grouped with the other vision chapters, continuing through the book."

e. "The name of Babylon stands for the oldest of earthly cities and the first and most illustrious of earthly empires. . . . According to its native etymology (Bab-El), it means '*The Gate of God.*' Gates, in oriental times, were places of judgment. It was in the gates that authority spoke, whence the laws and ordinances were given out, and where causes were heard and decided . . . and it is a singular fact that the great prophet's judgment upon the succession, career and final termination of worldly sovereignty was given out from the original head of world-empires, and from a primal capital whose very name denotes '*The Gate of God.*' Equally striking is the further fact that the holy prophet through whom these divine decisions and fore-an-

nouncements were made, was not only an illustrious sage and courtier in this ‘Gate of God,’ but that his name (Dan-i-El) means ‘*God’s Judge.*’ Thus . . . we have God’s Judge in the Gate of God giving forth pre-determinations and decrees of God with regard to the whole course of earthly political power.” (Preface to “Voices from Babylon.”)

f. The book “Ezekiel and Daniel,” by Cowles, a post-millennialist, who advocates strictly figurative interpretation of prophecy wherever possible, applying it in some “spiritual” sense to the Church, in his discussion of *Ezekiel’s* description of Millennial Palestine says: “The literal interpretation is exceedingly easy because the statements are entirely plain and definite, so that if this system is the *right* one, the significance of the entire vision is *as plain as the English alphabet.*” He then argues *against* this method, “because it is absolutely precluded and forbidden by the New Testament.” It would not fit in with the conception that it was intended for the *Church*. He therefore attempts to “spiritualize” this prophecy by vague generalizations about the *Church*, with no application of the *very ex-*

plicit details of the prophecy. But he acknowledges that *Daniel must be interpreted literally*, because it cannot be “spiritualized.” Yet he endeavors to make it all fit into *past history*.

g. There are many beautiful spiritual lessons to be drawn from the historical books of the Bible and the poetical writings. But a historical fact is none the less a fact because a spiritual lesson can be learned from it. Prophecy is pre-written history, and cannot be nullified by “spiritualizing” it. But ordinarily, this so-called “spiritualizing” is only a covert method of making the Scriptures mean something entirely different from what is written. This is the method by which heretical teachings are propagated.

h. “No other book has been so much attacked as the Book of Daniel. . . . For about 2,000 years wicked men, heathen philosophers and infidels have hammered away against it; but the Book of Daniel has proven to be an anvil upon which the critics’ hammers have been broken into pieces. . . . No, the Book of Daniel is either Divine, or it is a colossal forgery and imposture. No middle ground is possible. . . . But the highest authority for this Book is our Lord.

He speaks of ‘Daniel the Prophet’ (Matthew 24:15). No other witness is needed. Whosoever sets aside the Book of Daniel, rejects the infallible testimony of the son of God.” (“The Prophet Daniel,” Gabelein.)

i. Prophecy only gives us glimpses of the future. “For now we see in a mirror, darkly; . . . now I know in part” (Paul). We are not to know in full until these prophecies are fulfilled. But that is no reason for shutting our eyes to that which is revealed. Christ quoted prophecy more than any other Scripture. In Mt. 24:15 and Mk. 13:14, in quoting Daniel he said, “Let him that readeth *understand.*” Daniel himself understood from *prophecy* when the Jews were to return to Jerusalem. In Dan. 9:22, 23, *Gabriel instructed* Daniel and told him to “consider the matter, and understand the vision.”

Although Daniel was to *seal up* the vision, he sought to understand it (Dan. 8:15), and again Gabriel came “to make thee understand.” (Dan. 10:12–14.) In Dan. 12:10 he was told that “*none of the wicked* shall understand, but they that are *wise shall understand.*” We do not have Gabriel, but we have the Holy Spirit. “He shall guide

you into all the truth . . . and he shall declare unto you the things that are to come.”
(Jn. 16:13.)

j. “From Dan. 2:4 to 7:28 the Book of Daniel is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. . . . It has often been pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. . . . It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel.” (Scofield Bible, foot note.)

k. Our lessons so far have been of verbal prophecies in either literal or figurative terms. In Ezekiel, Daniel and Revelation, we find in addition to verbal predictions, visions and dreams. Isaiah, Zechariah and others also had visions, but they are not so predominant in their writings. In all cases, sufficient interpretation is given with the vision or dream to guide in its further study.

Caution is needed against disregard of Scriptural suggestions and the substitution of human theories in their place. We must not be wise above that which is written.

LESSON NINETEEN

A GREAT DREAM

Disclosing a great king and a great prophet. A dream-vision of the great world empires given to the first and greatest of Gentile emperors and interpreted by one of the greatest of Jewish prophets.

Thou, O King, art king of kings, unto whom the God of heaven hath given the kingdom . . . thou art the head of gold. (Daniel.)

Home readings: Notes under Part Three;
Dan. 1:1-20; 2:1-24.

Class reading: Dan. 2:25-49.

QUESTIONS AND PASSAGES

1. Who was Daniel? Dan. 1:1-4, 6.
2. When and why was he taken to Babylon? V. 1 and notes.

3. What special training did he and his three friends receive, and why? Vs. 4, 5.
4. With what standing did they graduate? Vs. 18-20.
5. What, in part, accounts for this? Vs. 8-16.
6. What had God given them? V. 17.
7. Who dreamed, and forgot, a dream? Dan. 2:1, 5a, 8.
8. Who could not tell and interpret it? Vs. 2, 4, 10, 11.
9. What fate faced them? Vs. 5b, 12, 13.
10. What did Daniel do, and with what results? Vs. 14-24.
11. To whom did Daniel give the honor of his revelation? V.25-30.
12. What was the dream? Vs. 31-35.
13. What the interpretation? Vs. 36-45.

14. What remarkable thing did the king then do, and what did he say? Vs. 46, 47.
15. What great honor did he confer upon Daniel and his friends? Vs. 48, 49.
16. What similar train of events is recorded in Gen. 41:14—40?
17. How did the image of Daniel 3:1 differ from the dream image?
18. How was he again convinced of the superiority of Israel's God? Vs. 2–30.
19. Have you carefully read the Notes under Part Three on World Empires?
20. What N. T. book is like Daniel, and practically a completion of the same revelation?

NOTES

1. Daniel and the other young princes and nobles were taken to Babylon as hostages about eight years before the first deportation of Jews—the “good figs.” According to 2 Ki. 23:36–24:1; 2 Chr. 36:6; Dan. 1:1, Nebuchadnezzar bound Jehoiakim to take him to

Babylon; but evidently changed his mind and took instead some of these young princes as security for allegiance. These hostages seem to have been a more choice selection than the "good figs," and enjoyed greater privileges and honors, by the wonderful providences of God. There can be no question that God directed the selection of these splendid young men as hostages. Similarly, God had caused Joseph to be carried as a prisoner to Egypt 1,000 years before, and later, elevated him next to the throne, by a God-given interpretation of a king's dream. Both Joseph and Daniel were "well favored," without blemish physically, mentally or morally; two magnificent young men. Joseph was 17 when taken to Egypt, and Daniel is supposed to have been of about the same age. It is probable that he was God's instrument in securing the edict from Cyrus permitting the Jews to return to Palestine 78 years later.

2. When Nebuchadnezzar took Daniel to Babylon, he was in command of the army of his father, Nabopolassar, and did not become king until 605 B.C. and was in the second year of his reign when Daniel had completed his three years' training and was included among the wise men of Babylon. Daniel was perhaps 20; and the king probably not much older.

3. Nebuchadnezzar's name is mentioned more than 80 times in the Bible. He assembled all the nations from India to Ethiopia into one great empire—a feat not paralleled by any modern ruler. He enclosed 130 square miles within the walls of Babylon, which are said to have contained more masonry than the great wall of China. Ninety per cent of the bricks in the

ruins of the many cities of Babylonia are stamped with his name. He built immense canals and reservoirs for irrigation, and made Babylonia a garden. With all his wonderful activities he was very religious, and undertook to unify the religions of his empire by the compulsory worship of the most magnificent golden image ever erected by man. Unlike Pharaoh, who refused to recognize the God of Israel in spite of all the evidence that accumulated in the plagues of Egypt, in which all the gods of Egypt were shown to be inferior to Jehovah, Nebuchadnezzar prostrated himself in adoration before a young Jew, and in a manly, straight-forward way, acknowledged Daniel's God as the greatest of gods, when Daniel revealed his dream. Later, when the three young companions of Daniel were saved from his furious anger by miraculous deliverance from the furnace of fire, he gave them honorable promotion and decreed death to any party who should speak a word against their God. Again, after God had humbled his pride by his seven years of strange insanity, he honored the Most High God with a most beautiful tribute of praise—his last recorded words. (Dan. 4:1-3, 34-37.)

4...“The second chapter of Daniel is a Biblical mountain-peak. It is one of the great pivotal chapters of the Prophetic Word. Nebuchadnezzar, living at the very beginning of the times of Gentile power, is given a vision of the entire course of that power reaching through twenty-five centuries. He sees the final form of the power, and he even sees the whole structure of Gentile sovereignty destroyed and abolished. Then he sees the Kingdom of Heaven set up

on the earth; that is, the Millennial Kingdom of our Lord Jesus Christ.” (Pettingill.)

5. “As the days of the dreamer were the early days of ‘The Times of the Gentiles,’ so it needs to be perceived that the dream was given to make known to him, and to all successors, what should occur ‘in the latter days’ of the times of the Gentiles.” (Stevens.)

6. “The great image, the form of a man, is the prophetic image of the times of the Gentiles. . . . In the New Testament, the Apostle Paul speaks of ‘Man’s Day’ (1 Cor. 4:3, see margin). Man’s Day describes the times of the Gentiles and . . . Man’s Day will continue till the Lord’s Day begins.” (Gaebelein.)

7. “Gold, the most precious metal in the Image, is a symbol of absolute monarchy. All the power is vested in the King and his word is law. This was the case in Babylon. A less precious metal is used to signify the government of Medo-Persia, because that government was a limited monarchy and depended for its power upon an hereditary nobility. The brass, or bronze, describes the . . . Graeco-Macedonian Empire. . . . The iron is Rome. . . . The legs set forth the two-fold Kingdom with centers at Rome and Constantinople. The government is partly strong and partly brittle. The clay principle begins to manifest itself. It is the spread of democracy, or government by the people.” (Pettingill.)

8. The Stone is Christ. He does not reform this great image; he crushes it. It is a sudden destruction—not a gradual transformation. It is all blown away before the stone becomes great and fills the earth. This age is to end in disaster and judgment, before Christ’s reign begins.

LESSON TWENTY

FOUR GREAT BEASTS

Daniel's first apocalyptic vision. The empires of Nebuchadnezzar's dream-vision shown to Daniel as beasts. Characteristics of each shown in their peculiarities. Their destruction and the establishment of the everlasting kingdom.

I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. . . . And there was given Him dominion, and glory, and a kingdom . . . which shall not pass away. (Daniel.)

Home readings: Dan. Chapters 3 and 4.

Class reading: Dan. Chap. 7.

QUESTIONS AND PASSAGES

1. When did Daniel have this vision?
Dan. 7:1. Note 1.

2. What did he see? Vs. 2, 3.
3. Describe the first beast. V. 4.
4. Describe the second beast. V. 5.
5. Describe the third beast. V. 6.
6. Describe the fourth beast. V. 7.
7. What did he see in V. 8?
8. What is described in Vs. 9, 10?
9. What did John see in Rev. 4:2, 3?
10. What was done with the beasts. Dan. 7:11, 12.
11. What did Daniel next see? V. 13.
12. Who was this person, and what was given him? V. 14.
13. How was Daniel affected, and what did he do? Vs. 15, 16.
14. What was he told? Vs. 17, 18.

15. What more did Daniel want to know? Vs. 19, 20.
16. What did he then see? Vs. 21, 22.
17. What was he told in Vs. 23-25? (Compare 12:7.)
18. What would then be done? Vs. 26, 27.
19. When is this to be fulfilled? Rev. 11:15.
20. Although troubled, what did Daniel do? Dan. 7:28.

NOTES

1. Although Daniel had interpreted the king's dreams in his earlier years, he seems to have had no visions himself until the first year of Belshazzar's reign, when he was perhaps 80 years old; his second vision two years later, the third in the first year of Darius, and the fourth and last in the third year of Cyrus—all in his old age.

2. We have seen in previous lessons that bodies of water represent nations, or armies (as flowing rivers), figuratively, in prophecy. Isa. 57:20 represents the wicked as a *troubled sea*. The great sea of Dan 7:2,

upon which the four *winds* broke forth would naturally represent the commotion among nations caused by *unseen powers*, and out of which these empires came.

Among the many tablets and cylinders unearthed in recent years which so wonderfully establish the truthfulness of Bible statements, is a cylinder of Cyrus, giving an account of the taking of Babylon, in which this statement occurs:

“His wide-extended troops, whose numbers like the *waters of a river* could not be known.” This shows that bodies of water were used in the current writings of those times to typify masses of men.

In Rev. 13:1 John says, “I saw a *beast coming up out of the sea*, having ten horns”—and the further description of that beast seems to identify it with the fourth beast of Daniel’s vision. The details of John’s vision will be studied with reference to this in later lessons.

3. “There has been little or no question among interpreters that the first beast stands for the Babylonian empire, the sun of which was about to set when Daniel saw this vision. It here appears as the noblest of beasts, with the addition of the wings of the noblest of birds, just as it appeared to its most illustrious head as the noblest of metals shaped according to the noblest part of man. The Scriptures elsewhere liken Nebuchadnezzar to a lion and his armies to eagles (Jer. 4:7, 13; Eze. 17:3, 12), and the characteristics of his empire were great savage strength, magnificence and irresistible conquest. It was a lion with eagle’s wings. But its aggressions

soon flagged, its eagle wings were plucked and its career of conquest stopped.” (Seiss.)

4. The change of heart in Nebuchadnezzar, which seems so evident in chapter 4, is again indicated in chapter 7. As a young man he was like a winged lion—swift and fierce in his conquests. In Dan. 4: 16, 17, the dream decree was, “Let his heart be changed from man’s, and let a *beast’s heart* be given unto him.” But in 7:4, Daniel “beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon two feet *as a man*; and a *man’s heart* was given to it.” Nebuchadnezzar’s proclamation: “to all peoples, nations, and languages. . . . It seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me,” and on through the chapter, is one of the most humble confessions of sin and faith in God ever written; and the evidence of sincerity is in the fact that he wanted all men to know it. His twice repeated statement that “His dominion is an everlasting dominion,” coming from this first of world-rulers, certainly seems to be prophetic of the final World Ruler.

5. Of the second beast Dr. Seiss says: “The burly brute answers to the heavy chest of Nebuchadnezzar’s image. The two sides, one higher and stronger than the other, fit the dual composition of this empire. The three torn ribs in this beast’s mouth also correspond. They answer to Lydia, Babylon and Egypt, which the Medo-Persian empire seized and held. The bidding of it to devour much flesh was likewise fulfilled in the great waste of human life which

characterized the ponderous aggressions of this power, which never had the speed and agility of a winged lion (which seems, from excavations in Babylon, to have been a national emblem), but always moved with the huge heaviness and massive strength of the awkward animal here made to represent it.”

6. The third beast was like a leopard, having four wings and four heads. This corresponds with the belly and thighs of brass in the image vision of Nebuchadnezzar. It is Greece in the days of Alexander the Great. The Leopard, unlike the ponderous Bear, is lithe and agile, and this was a prominent characteristic of the onward march of the Graeco-Macedonian power. The four wings also speak of swiftness of flight. The four heads are the four generals, who became kings after Alexander’s death, dividing up the empire between them.” (Pettingill.)

7. “The Roman empire, the boast of the human historian, finally follows under the symbol of an indescribably hideous beast . . . a monster, with ‘great iron teeth.’ ” (Stevens.)

“The fourth and last world empire is so beastly that no beast on earth is found to describe its true character. The great nations of Christendom, the nations which will be included in the future revival of the Roman empire in its ten kingdom aspect, testify unconsciously to their devouring, beastly, ferocious nature. The emblem of not one of these nations is the dove . . . but the lion, the bear, the unicorn, the eagle. . . . Their standing armies, their ever-increasing navies both on the sea and now even of the air (1911) tell us beforehand that some coming day in

the near future, the dogs of war will be let loose and the beasts will do their most dreadful work.” (Gaebelein.)

“This is Roman militarism, which is broken out again in the European debacle of 1914.” (Stevens.)

8. “The ten horns on the fourth beast correspond to the ten toes . . . they are ten kings. The Roman empire has never existed in this form. . . . The Roman empire must therefore some day be revived politically . . . another horn will spring up for 1,260 days . . . in power over this empire and act in the awful way revealed in this interpretation.” (Gaebelein.)

These horns, especially the little horn, will be considered in future lessons; and also the Everlasting Kingdom.

LESSON TWENTY-ONE

THE RAM AND THE HE GOAT

The vision of Dan. 8, and its interpretation by the angel Gabriel. Further information regarding the little horn, his identification in N. T. prophecy, the time of his reign, and his final doom.

We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long. How long, O God, shall the adversary reproach? Shall the enemy blaspheme thy name forever? Psa. 74:9, 10.

Home reading: Rev. 13:1-18

Class reading: Dan. 8:1-27

QUESTIONS AND PASSAGES

1. When did this vision appear? Dan. 8:1.
2. Where did he see himself to be? V. 2.

3. What domestic animal did he see, and with what peculiarity? V. 3.
4. What did he do? V. 4.
5. What next did he see, and what peculiarity? V. 5.
6. What did he do? Vs. 6, 7.
7. What next occurred according to V. 8?
8. What was the next development? Vs. 9, 10.
9. To what extent did he transgress? Vs. 11, 12.
10. What question was asked and answered in Vs. 13, 14.
11. What did Daniel seek to do? V. 15.
12. How was he rewarded? V. 16.
13. Who is Gabriel? Lu. 1:11, 19, 26.

14. How was Daniel affected, and what was he told? Dan. 8:17.
15. What more did he say about the time? Vs. 19, 23, 26.
16. What occurred to Daniel in the vision? V. 18.
17. What did the animals and the horns signify? Vs. 20-22.
18. What of the little horn and his power? Vs. 23, 24.
19. What will be the results of his policy? V. 25.
20. What effect did this vision have on Daniel? V. 27.

NOTES

1. Daniel was probably at home in Babylon when he had this vision, as he was the ruler, under the king, of the province of Babylon, and after recovery from his sickness, caused by this vision, "rose up and did the king's business." But in the vision he

saw himself in the future capital of the Medo-Persian empire. The Babylonian empire was not represented in this vision, as its end was at hand.

2. "Nebuchadnezzar's dream gives a general outline of the political history of the world, as viewed by a world-ruler and estimated from external presentations. Hence the splendid human figure, by the side of which the kingdom of God appears in humility as a stone. Daniel's first vision gives a somewhat more particular outline of the same world-power, but as viewed by a spiritual prophet and estimated with reference to moral properties. Hence, ferocious wild beasts take the place of excellent metals, whilst the kingdom of God appears in its real worth and dignity as the crown of humanity, or the Son of Man coming from the eternal throne." (Seiss.)

3. "In Daniel's second vision, the change of the symbol lies in the reference of the vision to the *Jewish people*. Medo-Persia, viewed in relation to Israel, was not a devouring wild beast, but, for the most part, a friendly power. . . . It was this power which restored the Jews after 70 years of captivity in Babylon, and helped them in many ways in the rebuilding of the temple and the restoration of their worship . . . So, again, what Nebuchadnezzar saw as the brazen abdomen and thighs of the great image, and Daniel beheld in his first vision as the four-winged and four-headed Leopard, here appears in the form of a Goat . . . As a world power in general it had all the savage qualities of a Leopard, but in relation to the *Jews* it was a mild and fostering power, rather than a beast of prey." (Seiss.)

4. "It should be observed here that the Ram actually became the heraldic device of the empire of Medo-Persia. This is shown by coins that have been discovered, bearing a Ram's head on one side and a ram recumbent on the other. . . . The Goat was the national emblem of the Graeco-Macedonian Empire, owing to its connection with the famous legend of Caranus. It is found on the Macedonian coins. The ancient capital city was called Aegea or Goat city, and . . . the adjacent waters were called the Aegean or Goat Sea." (Pettingill.)

5. "When Alexander the Great died, that is when 'the Great Horn was broken,' his empire was divided into four parts by his four generals, who became kings over these divisions. Ptolemy took Egypt, Cyrene, Coele-Syria, and some of the northern parts of Asia-Minor. Cassander became king of Macedon and Greece. Lysimachus reigned over Thrace, . . . (and) Seleucus possessed the remainder. . . . Rome does not appear in chapter 8 as the fourth world-power, because God has been pleased to reveal to us here that Antichrist, whom we have already seen to be a Roman Prince, will spring out of the eastern portion of the Roman kingdom, that portion formerly belonging to one of the four kings in the Grecian Empire." (Pettingill.)

6. "A new section begins with verse 23, marked by the words 'In the *latter time* of their kingdom.' All that precedes this . . . pertains to the *former time* of their kingdom. Between these two divisions—that is, between the *former time* and the *latter time* there is, as we shall see, a great gap of centuries; and all

that follows (verses 23-27) has to do with events yet **in the future.**" (Pettingill.)

7. When Daniel sought to understand this vision, **and** Gabriel was told to make him understand, Daniel was seized with fear and fell upon his face; and *while Gabriel was speaking* he fell into a *deep sleep* with his *face toward the ground*. This was no swoon, but the deep sleep of *death symbolized*. His face was toward the ground, into which he was to go. He was aroused and made to *stand in his place* again by Gabriel's touch, symbol of resurrection, thus bringing Daniel down through the long ages, symbolically, to the *time of the end*, and thus giving emphasis to his statement that the vision *belonged to that time*. A similar occurrence took place in the vision recorded in Dan. 10:9-11; and in Dan. 12:13 he was told "But go thy way till the *end* be; for *thou shalt rest*, and shall *stand in thy lot, at the end of the days.*" In chapter 8:19 this time is again specified as the "latter time" and "the appointed time of the end."

8. The little horn which appeared in his first vision is again the special object of interest, and his deeds the all important topic of the interpretation. Because the vision belonged to "many days to come," Daniel was told to shut up the vision. It seems to be opening up in these latter days, but not fully enough yet so that all can understand it alike. Some expositors still consider that Antiochus Epiphanes, a king **in the relatively near future** of Daniel's time, was the little horn. But "even the Jews of Jerome's time, as he tells us, still looked upon this prophecy as yet to have a further fulfilment in another king yet to

arise and do after the style of Antiochus, in whom the wickedness of earth shall have its final consummation.” (Seiss.)

Antiochus did not fulfill all the specifications in this prophecy, but the fact that he did fulfill so many, seems to have made it necessary to state definitely that the prophecy applied to the time of the end.

LESSON TWENTY-TWO

THE FIRST BEAST SLAIN

The handwriting on the wall, the death sentence of the decadent kingdom of Babylon, the “Winged Lion.” Its immediate execution by the Medo-Persian “Bear.”

Mene; God hath numbered thy kingdom and brought it to an end . . . In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom. (Daniel.)

Home readings: Isa. Chap. 13, 14, 21:1-10;
 Jer. Chap. 50, 51

Class reading: Dan. 5:1-31

QUESTIONS AND PASSAGES

1. How did Belshazzar spend his last hours? Dan. 5:1.
2. What command did he give while intoxicated? V. 2.

3. By what sacrilegious act was Jehovah defied? Vs. 3, 4. Note 2.
4. How did God answer the challenge? V. 5.
5. Describe the scene that followed. Vs. 6–9.
6. What did the young king's mother advise? Vs. 10–12.
7. What reward was offered to Daniel as a result? Vs. 13–16.
8. How did Daniel show his contempt for this reward? V. 17a.
9. What would he nevertheless do? V. 17b.
10. With what arraignment did he preface his interpretation? Vs. 18–22.
11. With what blasphemous act did he charge him? V. 23.
12. Who did he say sent the part of the hand to write? V. 24.

13. What was the writing and the interpretation? Vs. 25-27.
14. How was Daniel then rewarded? V. 29.
15. How soon was God's decree executed, and who received the kingdom? Vs. 30, 31.
16. How did Isaiah describe the taking of Babylon? Isa. 44:27-45:4.
17. How did Darius honor Daniel? Dan. 6:1-3.
18. What plot was then made, by whom, and with what results? Vs. 4-24.
19. What decree and statement did Darius make concerning God and his kingdom? Vs. 25-27.
20. How does this correspond with Dan. 3:29; 4:34?

NOTES

1. "The critics are ever ready to put the doubt, not on the side of history, but on the side of the Bible. So they said Berosus was not mistaken, and that if Daniel really had written the book which bears his name, he would have been historically correct. This is how matters stood up to 1854. In that year Rawlinson translated a number of tablets brought to light by the spade from the ruins of the Babylonian civilization. These contained the memorials of Nabonnaid, and in these the name of Bil-shar-uzzar appears frequently and is mentioned as the son of Nabonnaid and sharing the government with him. The existence of Belshazzar and the accuracy of Daniel were at once established beyond the shadow of a doubt." (Gaebelein.)

Belshazzar is called Nebuchadnezzar's son. He was his grandson; but the Semitic languages have no word for "grandson," or "grandfather." Jesus was called "the Son of David," though many generations intervened.

2. According to Dan. 1:2, Nebuchadnezzar brought the golden vessels of Jehovah's temple to Babylon and put them into the treasure-house of his god. This was the most honorable disposal he could make of them, as this was the most sacred depository, and the safest, in which he could place them. It would have been a very serious sacrilege to have used them in the worship of his god, but they were probably never so used. Belshazzar was guilty of a far more sacrilegious desecration when he ordered these sacred ves-

sels for use in a drunken carousal, while they defiantly praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone as superior to Jehovah.

Are not these the very things the masses of mankind are worshipping yet?

3. What a picture of cringing cowardice is to be seen in verse 6! The brazen-faced boldness of defiance has given place to pale-faced terror and trembling, so that his knees smote one against another. The wise men of Babylon were impotent as helpers. Only his mother could give calm advice. She remembered how Daniel had interpreted her father's dreams, many years before. Daniel offered no flattery to the king. His words of scathing rebuke were not prefaced with the ordinary "O king, live forever," but with "O thou king!" Contemptible wretch! He showed, by contrast with his grandfather, the last stage of decline from Nebuchadnezzar's greatness. He might keep his gifts, Daniel did not want them. Nevertheless, he would interpret the hand-writing.

4. "Situated on either bank of the Euphrates, which flowed through it (Babylon) from north to south, the city, according to Herodotus, was fifteen miles square, surrounded by walls eighty-seven feet thick and three hundred and fifty feet high. Similar walls lined the river on each side through the entire length of the city. On each of the four sides of the city, and on each bank of the river within it, there were twenty-five great double or folding gates of solid brass—one hundred and fifty gates in all. . . . At the outside base of the outer walls there was a deep water-moat, thirty feet in width. Within the city the streets

were laid at right angles from gate to gate, twenty-five running north and south and an equal number east and west, dividing the city into six hundred and seventy-six squares. . . . The river was crossed in boats, except in the center of the city where a great bridge was built 660 feet long and 30 feet wide, supported by great stone arches. . . . The city was well able to withstand a long siege, for there were provisions in store for twenty years to come and there was also the land, by which to produce more food as it was needed.” (Pettingill.)

5. It seems that Nabonaid had taken the most of his army to meet a large body of the Medo-Persian army at a distant point, leaving Belshazzar in charge of Babylon. Supposing that the city was impregnable, he and his lords gave themselves up to feasting and revelry. Meantime Cyrus, with a division of his army was busy above the city. “History agrees with the prophecies in recording that the city of Babylon was taken at night, when great revelry was going on, without opportunity for a single blow of resistance. Cyrus, the captain of the combined forces of the Medes and Persians, diverted the water of the Euphrates, which flowed through the city, to another channel and . . . marched into the city through the dry river-bed, (under the wall), gaining access into the city proper through the great brazen gates along the river channel, which were found carelessly open and unguarded.” (Stevens.)

6. Isaiah, about 150 years before this, wrote, “That saith to the deep, Be dry, and I will dry up thy rivers; that saith . . . to Cyrus, whose right right hand I

have holden, to subdue nations before him . . . *to open the doors before him, and the gates shall not be shut.*" Much space is given in prophecy to Babylon—as is evident in the home readings for this lesson. It is evident that some of the items in these passages have not yet been fulfilled. Like many other prophecies, lapses of time are not always noted. Babylon has never yet been suddenly destroyed. It was not destroyed when Cyrus took it. It was a great city for many years. A Christian church in Babylon is mentioned in 1 Pet. 5:13. The city has declined gradually until only a few thousand people are now left. But Babylon is evidently to yet become a great city—a very wicked city, and be *suddenly destroyed* according to some of these O. T. prophecies, as well as those of the Book of Revelation.

LESSON TWENTY-THREE

THE SEVENTY SEVENS

Israel's future as revealed by Gabriel in response to Daniel's study of prophecy and prayer for his people. Gentile powers are not in view here, except incidentally as desolators of Jerusalem and the Jews.

Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression . . . and to bring in everlasting righteousness. (Gabriel.)

Home readings: Jer. 25:11–14. Dan. 6:1–28

Class reading: Dan. 9:1–27

QUESTIONS AND PASSAGES

1. What did Daniel understand, by what, and in what year, according to Dan. 9:1, 2?
2. Understanding this, what did he do? Vs. 3, 4.

3. For whom did he confess, what was their sin, and what their punishment? Vs. 5-15.
4. For what did he pray? Vs. 16-20.
5. What occurred while he was praying? Vs. 20, 21.
6. What did he do, and for what purpose had he come? V. 22.
7. When was he sent, and why? V. 23a, b.
8. What did he charge Daniel to do? V. 23c.
9. What length of time is specified in V. 24a? Note 3.
10. What should be accomplished in that time? V. 24b. Note 4.
11. When would that time begin? V. 25 a.
12. How long after that date should Messiah come? V. 25b.
13. When should Jerusalem be rebuilt? V. 25c.

14. What should occur after the 62 weeks?
V. 26a.
15. Who should again destroy the city and
sanctuary? V. 26b.
16. What should continue unto the end?
V. 26c.
17. Who will make a covenant, and for how
long a time? V. 27a. Note 6.
18. Would this week immediately follow the
62 weeks? Note 6.
19. What will he do in the midst of this
week? V. 27b.
20. What is determined till the full end?
V. 27c.

NOTES

1. Daniel was a man of prayer. *Revelations came to him in answer to prayer.* He prayed three times a day before his open window, when he knew that death in a lion's den was decreed if he did so. He confessed the sins of his people and prayed for their

restoration to their holy land, and the rebuilding of their holy city; and he was probably the agent of God in securing the decree of Cyrus permitting them to return and rebuild; while he himself probably remained and died in exile, though beloved of God, of his own people and of all right-minded men.

2. Daniel was a *student of prophecy*. He did not wait or pray for new revelations of that which had already been revealed to others and committed to sacred books. He understood by the books that the end of the 70 years of desolations for Jerusalem was at hand. He probably hoped also that all Israel might be restored to their land and to their former glory. But the people as a whole had not met the conditions necessary for their restoration, and Gabriel was sent to announce to Daniel the decree that seventy sevens of years were yet in store for his people and for the holy city. In fulfilment of Jeremiah's prophecy the city should be rebuilt, but in troublous times, and to be again destroyed, with desolations continuing down to the end of Gentile rule.

3. "We shall plainly see that the *seven* in each case is a *period of seven years*. Seventy of these sevens, therefore, would be 490 years. This point would be sufficiently clear to a Jewish mind, for the idea of Heptads, or seven-year periods, was a familiar one in connection with the Levitical ritual and calendar, which provided for Sabbatical *years* as well as *days*, and the Hebrew of that day was accustomed to think of the week of years, as well as the week of days." (Pettingill.)

4. "Four hundred and ninety years was decreed

. . . during which six things were to be accomplished: First, *To finish transgression*. . . . It is the transgression of Israel in a definite sense, that is referred to. . . . *The rejection of Messiah* is the transgression of Israel, and ‘in that day they shall receive Him.’ (Compare Isa 59:20 with Rom. 11:26.) Second. *To make an end of sins or to seal up sins* (Marg.) The sins, mark you, are the sins of *Israel* and *Jerusalem*, for only Daniel’s people and their holy city are in view in this prophecy. Third. *To make reconciliation for iniquity, or to purge away iniquity.* (Marg.) Of course, the expiation for Israel’s sins was accomplished by the Lord Jesus on the cross; but its application to the people of Israel as such awaits the day when God shall bring them to Himself by the heavy hand of Judgment. . . . Fourth. *To bring in everlasting righteousness.* This points to the national restoration and conversion of Israel. ‘And so all Israel shall be saved.’ (Rom. 11, 26.) Then shall the Lord make His new covenant with the house of Israel. He will put His law in their inward parts, and in their heart will He write it; and He will be their God and they shall be His people. Fifth. *To seal up vision and prophecy, or prophet.* (Marg.) Visions and prophets are only necessary when sin abounds. With sins all gone and communion with God uninterrupted, Israel will have no need of visions and prophecies. ‘Whether there be prophecies, they shall be done away.’ . . . Sixth. *To anoint the Most Holy, or a Most Holy Place.* (Marg.) This expression doubtless refers to the anointing of the Holy of Holies in the *Millennial Temple* described by Ezekiel.” (Pettingill.)

5. The beginning of the 490 years is plainly the issuing of the decree of Artaxerxes to restore and to build Jerusalem. (Neh. 2:1-6.) Not the temple, but the city, the wall and street. The decree of Artaxerxes was issued in the twentieth year of his reign, in the month Nisan—March, 445 b.c. It is found that from this date to the date when Jesus presented himself in the so-called “triumphal entry,” as king, also in the month Nisan, was exactly 490 years. It was *after* this date that Messiah was cut off, not having received the kingdom.

6. It is evident that the final seven years, or “week,” does not follow immediately, as it is not mentioned until the 27th verse, and then in connection with occurrences which are known from other Scriptures, as well as this, to belong to the very last years of this age. Jerusalem was to be destroyed and the Jews dispersed to the ends of the earth, regathered in part and the temple rebuilt near the end of the times of the Gentiles, before the making and breaking of the covenant mentioned in v. 27, which are understood to occur at the beginning and the middle of the last “week.” This covenant is not God’s covenant, but one to be made with the Jews by a false Messiah, the Antichrist, who thus brings upon them the final “time of Jacob’s trouble,” and from which they are delivered by the return of Jesus, the true Messiah.

LESSON TWENTY-FOUR

DANIEL'S GREAT VISION

The revelation of a great warfare in response to a three weeks fasting, mourning and humbling of himself before God. A warfare involving heavenly princes as well as earthly rulers.

So I was left alone, and saw this great vision, and there remained no strength in me. . . . O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright. (Daniel.)

Home readings: Dan. 10:1–11:45.
Rev. 1:9–18

Class reading: Dan. 10:1–11:1

QUESTIONS AND PASSAGES

1. When did Daniel see this vision? Dan. 10:1.
2. What preceded the vision? Vs. 2, 3.

3. Where, and on what day, did he see this vision? V. 4. Note 1.
4. What did he see? Vs. 5, 6. (Comp. Eze. 43:2.)
5. What similar vision did John see in Rev. 1:12, 13?
6. How were Daniel's companions affected? Dan. 10:7.
7. How were Paul's companions affected according to Acts 9:7?
8. How was Daniel affected? Dan. 10:8.
9. What former experience was then repeated? V. 9. (Comp. 8:18.)
10. What was done and said in vs. 10, 11, and with what result?
11. Of what was Daniel assured, and why had this person come? V. 12.
12. Who had withheld him, for how long, and who came to his help? V. 13.

13. To what time did the vision apply, and who were involved? V. 14.
14. How was Daniel affected by these words? V. 15.
15. How was his dumbness overcome, and what did he say? Vs. 16, 17 a.
16. What effect still remained, and how was it overcome? Vs. 17 b-19.
17. What question was asked Daniel in v. 20 a? (Comp. v. 14.)
18. What was asserted of Daniel for the third time in v. 19? (Comp. 9:23; 10:11.)
19. What kind of princes are spoken of in vs. 13, 20? Mt. 12:24; Jn. 12, 31; 14:30; Eph. 2:2; Dan. 12:1; Jude 9; Rev. 12:7; Eph. 6:12; Rom. 8:38?

NOTES

1. Dan. 1:21 says: "Daniel continued unto the *first* year of King Cyrus." Dan. 6:28 says "Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." This last and greatest of his visions occurred in the third year of Cyrus. The statement in Dan. 1:21 follows the account of Daniel's induction into his official career, which continued to the first year of Cyrus. He probably resigned, or was honorably retired from office, at that time on account of his age. But that he lived beyond that time is evident from the date of this great vision, and we have no account of his death.

2. The month Abib, or Nisan, was made the first month of the sacred Jewish year, because Israel was delivered from Egypt in that month. The Passover was instituted as an annual feast to commemorate that event. The 21st day of the month was the last day of the feast. But the Jews could hardly celebrate it while again in captivity, except by mourning. Although about 50,000 Jews now back in Palestine, they were experiencing the hardships of pioneer life and attacks of enemy tribes, and were in a pitiable condition compared with Israel's former glory. Daniel began mourning and fasting on the third day of the month Nisan, and continued till the 24th, when the great vision came. It was in this same month, Nisan, that Nehemiah's days of mourning over the condition of Jerusalem, over 80 years later, were ended by the magnanimous grant of King Artaxerxes.

3. "Now the thing which was made known unto him

was ‘the great warfare’ (the literal Hebrew) and that great warfare in the near future, and what is to take place in the distant future, when Daniel’s people should be delivered (12:1), is the subject of this final vision given to Daniel before he went to his rest. As we shall find, the vision stands in closest relation with that contained in chapter 8. It is an expansion of that vision, containing the prophetic record of the overthrow of the Persian empire by Greece, and the minutest details of the wars of the Ptolemies and Seleucidae, springing up out of the divided Grecian empire.” (Gaebelein.)

4. As to who this “certain man” might have been, the same writer (Gaebelein) says: “Some believe it was Gabriel who appeared once more, as he had come to Daniel in chapters 8 and 9. Others have taught that it was another mighty angel, while a few expositors of this chapter have taught that it was none other than the Lord Himself who paid a visit to the prophet, just as he came in the form of a Man to Abraham. (Genesis 18.) We incline to this view and believe that the greatly beloved man was favored with a Theophany. Stevens considers this view untenable, because, as he thinks, this glorious person first seen is the same one who afterward talked with Daniel, and who was hindered by an opposing prince and helped by Michael. But it is not certain that the one who touched and talked with Daniel was the same as the glorious one first seen. He seems to be sent while Daniel is prostrate, as he (Gabriel) had been sent in 8:15, 16, and for the same purpose. Certainly Daniel had not been so overwhelmed by his presence when

he had then talked with him, as he now was in the presence of the One of vs. 5, 6.

5. Instead of the beasts and horns of his former visions, representing earthly kings and empires, he now saw the glorious king of kings who was to succeed them. Instead of hearing a mouth speaking great swelling words, like the little horn, he hears a voice like the voice of a multitude. The description of this glorious personage is so like the description in Rev. 1:12-16 that they seem to be the same. Like Daniel too, John was so overwhelmed with his vision of the glorified Christ that he "fell as one dead," at his feet. As a hand was laid upon the greatly beloved Daniel, so a hand was laid upon John, the beloved disciple, and his fear removed by the assurance that He was the One who had died and was alive forevermore. Saul of Tarsus was blinded by his vision of the glorified Jesus and fell to the earth. The contrast between this glorious Person and the beasts indicates the difference in the character of their kingdoms and His.

6. "Here the veil is lifted, and we are shown something of the workings of the unseen world. . . . Satan is the *Prince of this world, the god of this age* and the *Prince of the power of the air*. . . . The hosts of wicked spirits in the heavenly places, spoken of in Ephesians, are all subject to his will. . . . In Daniel's time there was one of the devil's angels appointed to watch over the kingdom of Persia. He it was who had hindered the answer to Daniel's prayer for three weeks. . . . Michael the Archangel, who is God's representative over the affairs of the Jewish people

(v. 21), came to the aid of the heavenly messenger in this conflict. . . . ‘Our wrestling is not against flesh and blood, but against the *Principalities*, against the *Powers*, against the *Rulers of this world darkness*, against the *hosts of wicked spirits in the heavenly places*’ (Eph. 6:12).’ (Pettingill.)

It seems probable also that God has his forces similarly organized for our help. Michael is called “Your prince” (Daniel’s), and “the *great prince* who standeth for the children of *thy people*.’’ (See also Jude 9, Rev. 12:7, Psa. 91:10, 11, Mt. 18:10; 24:31; 26:53, Lu. 1:26, and many others.)

LESSON TWENTY-FIVE

ANTIOCHUS EPIPHANES

A detailed prediction of the wars that should succeed one another to the time of Antiochus Epiphanes: his atrocious treatment of the Jews and of the Temple, as typical of the final “little horn” and his conduct.

And the king shall . . . exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished.

Home readings: Dan. Chap. 11, 12. If possible, also, in “Voices from Babylon.” (Seiss.) “Daniel.” (Gabelein’s, Stevens’ or Pettingill’s.)

Class reading: Dan. 11:1-39

QUESTIONS AND PASSAGES

1. What kings are mentioned in Dan. 11:2?

2. What Grecian king is indicated in vs. 3, 4?
3. What effort at an agreement, and between what kings, should fail? Vs. 5, 6.
4. In the next war what booty should be carried to Egypt? Vs. 7-9.
5. In the succeeding wars between these kingdoms, what land is mentioned in v. 16 as a sufferer?
6. How is “the glory of the kingdom” to be next oppressed? V. 20.
7. What kind of person will next obtain the kingdom, and how? V. 21.
8. Who shall be overwhelmed and broken before him? V. 22.
9. What is said of the league made with him? V. 23.
10. What will he do in time of security? V. 24.

11. What war does he stir up, with what results, and why? Vs. 25, 26.
12. What is said about both of these kings? V. 27.
13. How is the “holy covenant” affected? V. 28.
14. How affected after his next war? Vs. 29, 30.
15. What three sacrilegious things will be done? V. 31.
16. Whom will he pervert, and how? V. 32a.
17. What things in Dan. 7:8; 8:9, 23; Rev. 13:5-7 seem to identify him?
18. What about the people that know their God? V. 32b.
19. What about the *wise* from that time to the “time of the end”? Vs. 33-35.
20. What will this “end time” king do? V. 36a.

NOTES

1. At the time of this great vision, Daniel had already seen the first stage of fulfilment enacted of his first visions. The empire had changed hands. The "Bear" had come into possession of it. Daniel wanted to know more about the coming changes and how they would affect his people. The disclosures of this last great vision were of intense interest to him. They outlined in considerable detail the events which were to make history for more than 350 years, culminating in the "contemptible" king, Antiochus Epiphanes, and his awful treatment of the Jews and Jerusalem.

2. We have already learned to note that usually only the *events* which were to occur are disclosed, without any reference to the *time* intervening. So in these predictions, while the action seems continuous to V. 32, the statements in Vs. 33-35 cover the centuries that elapse between Antiochus Epiphanes and the *time of the end*, when a king of like character, or possibly this same king, satanically resurrected (Comp. Rev. 13:2, 3), is to complete "the indignation" which is determined upon Israel. The special interest to us in these details lies in the revelation of the probable character and conduct of the "little horn" at the time of the end.

3. "An important statement is made by the messenger when he declares that he has come to tell Daniel and make him understand 'what shall befall thy people (the Jews) in the latter days (or: the end of the days); for the vision is yet for many days (or:

for those days).' . . . While it has for a prelude, . . . the wars which were fought by the Ptolemies and others, and we behold a still more minute description of Antiochus Epiphanes, yet the vision concerns the Jewish people in the time of the end (the seventieth week, more correctly the last 3½ years.)" (Gabelein.)

4. "The three kings succeeding Cyrus were Cambyses, Pseudo-Smerdis and Darius Hystaspes. The fourth was Xerxes, who was indeed far richer than them all, for his riches were a marvel. How truly he stirred up all against the realm of Greece is a matter of common knowledge." (Pettingill.)

This futile attack upon Greece was the beginning of the trouble with that country, finally ending with the victorious assault and subjugation of the Medo-Persians by Alexander the Great. The long wars of this vision were between two of his four generals who divided the empire among themselves, and their successors.

5. "Out of one of these four sections of the Macedonian empire the prophet beheld the springing up of 'a little horn' . . . which waxed great toward the south, the east and the pleasant or holy land even to the host of heaven—the hierarchy of the temple—some of whom it cast down and stamped upon, magnifying itself even to the Prince of the host (God himself), abolishing the daily sacrifice, wasting the sacred dwelling-place, polluting the temple . . . and enacting the most blasphemous and murderous scenes against Jehovah, His truth and His people. . . . He came up from a very small beginning, from being a hostage at Rome, with no prospect of ever becoming

a great king. He got the kingdom by deceits and flatteries. His conquests and depredations were all in the directions noted in the vision. And especially his treatment of the Jews, his profanations of the temple, his bloody tyranny against the faithful worshippers of Jehovah, and his blasphemous audacity over against God himself, well accord with what is said of this horn. . . . Suffice it to say that this vile man conceived the idea of establishing throughout his kingdom, inclusive of Palestine, the worship of Jupiter Olympus, identifying himself with that god, and intent on making his own worship universal. With infatuated zeal and stubbornness he tried to extirpate every other worship, and particularly the worship of Jehovah at Jerusalem. Among the Jews themselves he found many faithless ones ready to enter into his plans and to help on his idolatrous designs. He bought up these traitors, sold out the high priesthood to the highest bidders. . . . With the most shameful perfidy and deceit he got possession of Jerusalem, fell upon its inhabitants, destroyed the lives of multitudes in cold blood, robbed and destroyed the houses, carried off women and children into slavery, made a military stronghold of the city, put the worst of men into it to watch for and slay every earnest believer in the God of Abraham who might come thither to do homage to Jehovah, polluted the sanctuary on all sides with innocent blood . . . set the image of his own idol on the Almighty's altar, offered swine's flesh in sacrifice in special defiance of the God of Israel, and forced all Jews who would remain faithful to the religion of their fathers to hide themselves in the mountains and

desolate places, in order to save their lives. . . . The time which the angel gave as marking the duration of the treading down of the sanctuary by this horn likewise accords with history.” (Seiss.)

6. “He was smitten by Heaven with a frightful disease of the bowels. . . . From the Rosetta stone it is learned that *after his death he was worshipped as a God.*” (Mrs. Needham.) That he was not the final fulfilment of these prophecies is evident from the statements of Gabriel, and from the fact that Jesus and the apostles referred to their fulfilment as yet in the future.

LESSON TWENTY-SIX

THE TIME OF THE END

That part of Daniel's great vision which applies to the final catastrophies with which the age of Gentile rule is to end, the deliverance of a remnant of Israel, and the first resurrection.

Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth.
(Isa.)

Thy dead shall live; my dead bodies shall arise.
(Isa.)

Home readings: Isa. Chap. 24; Jer. 30:1-12.

Class reading: Dan. 11:36-12:13.

QUESTIONS AND PASSAGES

1. What shall "the king" in Dan. 11:36b speak?

2. Whom shall he magnify? V. 37.
3. How will he reward those who acknowledge him? V. 39.
4. How will he come against the king of the south? V. 40.
5. What land was always overrun in wars between these kings? V. 41a, map.
6. What mountain is mentioned in V. 45a, and where is it?
7. What shall then occur? V. 45b.
8. Who shall stand up at that time? Dan. 12:1a.
9. What shall then be? V. 1b; Jer. 30:7; Mt. 24:21, 22; Rev. 17:12-14.
10. Who are to be delivered? V. 1c.
11. Who shall awake? V. 2; Comp. Rev. 20:4, 5.
12. Who shall shine? V. 3.

13. What was Daniel then told? V. 4.
14. What did he then see? V. 5.
15. Who was above the waters, and what question was he asked? V. 6. (Comp. Dan. 10:5a.)
16. What was the reply, and how sworn to? V. 7a.
17. What should then be ended, and what finished? V. 7b.
18. When Daniel wanted to understand this what was he told? Vs. 8, 9.
19. Who will, and who will not understand at the end time? V. 10.
20. What dates are given, and where would Daniel be? Vs. 11-13.

NOTES

1. No doubt Antiochus Epiphanes partially, and typically, fulfilled Dan. 11:36-39; but from V. 40 to the end of Chapter 12 the time of fulfilment is restricted to "the time of the end," in which he could not personally, and could only typically, participate—unless he should prove to be the satanically resurrected "head" of Rev. 13:3-6. But if diabolical character is to determine who this head is to be, Antiochus Epiphanes could hardly claim supremacy. Atrocities committed in the recent world war outrank all precedents. Nothing in the past can compare with the atrocities, in extent, at least, committed in Belgium, Poland, and Armenia. Henry Morgenthau says, in reference to one place: "In Mamuret-ul-Aziz the people were subjected for two months to almost unbelievable torture, the families of the better class were dealt with most severely. Feet, hands, chests were nailed to a piece of wood; nails of fingers and toes were torn; beards and eyebrows were pulled out; feet were hammered with nails, as they do with horses; others were hung with their feet up and heads down over closets. . . . In order that people outside might not hear the screams of agony of the poor victims, men stood around the prison wherein these atrocities were committed, with drums and whistles. . . . This massacre of the Armenians, judged by the numbers involved and the methods used, was the greatest single horror ever perpetrated in the history of humanity."

2. But unless the Jews were also sufferers, Daniel's

prophecy would not apply, as his vision has to do with the sufferings of his own people.

Leopold Cohn, in "The Chosen People" (Jewish Christian), says: "The Jew has been troubled in manifold ways, tossed from pillar to post by nearly all the nations on earth . . . but little outside of Jewish circles, has been said about the six million Jews upon whom this cruel war has brought the greatest misery, disaster, and outrages that ever happened to this unfortunate people . . . they are but another notice or an advertisement from the Ruler above, that the beginning of the end of this dispensation is at hand."

3. "In Deut. 28:61 we read: 'Also every plague which is not written in the Book of the Law will the Lord bring upon thee.' . . . On the first day of August when the Jews observed the anniversary of the destruction of Jerusalem, on that very day Germany declared war on France and Russia. That indicated the beginning of a new epoch of Jewish history. It seemed to say . . . 'From now on you will be visited with the unwritten plagues.' And in all their afflictions of two thousand years one cannot find a record of such tragedies as the present war has brought upon them. The unparalleled cruelties, reign of terror, pillage, rape, and murder which the Russian Poland Jews experienced are of such a beastly nature as to render them unprintable.

Again there are 500,000 Jews fighting in the opposing ranks against one another. Many Jewish soldiers became instantly insane upon discovering that they had bayoneted their own brethren, and many Jewish soldiers were driven mad when compelled to partake

in the pogroms made on Jewish towns when reoccupied by the Russians. Another unwritten plague is the fact that there is no sympathy for these six million starving Jews.” (Cohn.)

Antiochus Epiphanes was certainly outdone, then, in his cruelty to the Jews.

4. Dan. 12:1 says that *at that time*, the *end time*, shall Michael the great Prince stand up. This evidently points to Rev. 12:7-17, which describes Michael’s final encounter with Satan, the resultant joy in the heavens and woe on the earth, particularly to the Jews, the “woman” whom he persecutes at the time indicated in Dan. 12:1. This is the “time of Jacob’s trouble” of Jer. 30:7. “But he shall be saved out of it.” This will be more fully treated, as also the resurrections, in future lessons. (See lessons 34 and 39.)

5. Mr. Gaebelein (in his book “The Prophet Daniel,” p. 200) does not consider the awakening from the dust of V. 2 a physical resurrection, but only a revival of Israel. Rev. Pettingill (“Simple Studies in Daniel,” p. 111) thinks it a real but separate resurrection for some of Israel. G. H. Pember (“The Great Prophecies,” p. 463) considers this a first resurrection for Israel. He renders it thus: “And many of them that sleep in the dust-formed ground shall awake: these (that is to say, those who awake) shall be for eternal life.” Rotherham translates it “And many of the sleepers in the dusty ground shall awake,—these shall be to age-abiding life,” etc. W. C. Stevens (“The Book of Daniel,” p. 241) says: “It is the time of the resurrection of ‘them that are Christ’s

at His coming:’ ” but that this passage refers only to the O. T. Israelitish portion of it. Dr. Seiss sees here the first and second resurrections so evident in other passages. The time of the first resurrection is at the beginning of the “time of the end,” the last $3\frac{1}{2}$ years. The second resurrection is 1,000 years later, the time between the two is here evidently ignored.

6. Daniel was commanded to seal up the book till “the time of the end.” This may refer to the latter part of this vision, as he was caused to understand what went before, but did not understand this (V. 8). But he will stand in his place after 12:2 comes to pass, and will understand, and so may we.

PROPHECY EXPLAINED

PART FOUR

LESSONS TWENTY-SEVEN TO FORTY-SEVEN

THE JUDGMENT DAY

The closing events of this age and the opening events of the Millennial Age.

The destruction of the present world powers; the dethronement and imprisonment of Satan.

The kingdom of the world becomes the Kingdom of our Lord, and of His Christ; His rule with a rod of iron.

a. The lessons of this part will be taken mostly from the book of Revelation, with references to other prophecies relating to the same things.

b. “*The Revelation* is the most neglected book in the New Testament, despite the fact that God has offered very great inducements for its study. In addition to the general blessings attending any study of the Scrip-

tures, special blessings is promised to those who give attention to this last book in the Bible. The third verse of Chapter 1 says: ‘Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein.’ ” (Pettingill, in “Simple Studies in The Revelation.”) In the closing chapter of the Book this blessing is again emphasized. “*Blessed is he that keepeth the words of the prophecy of this book,*” said Jesus to John. And when John fell down to worship the angel who showed him these things, he was told “See thou do it not; I am a *fellow-servant with thee* and with thy brethren the *prophets*, and with them that *keep the words of this book: worship God.*” No other book ever had such endorsement as this; and there is *no other such high fellowship attainable* on such generous terms.

c. As a further testimony to the sacred value of this Book, Jesus uttered the most solemn warning “unto every man that heareth the words of the prophecy of this book, *If any man* shall *add* unto them, God shall add unto him the plagues which are written in this book: and if *any man* shall *take away* from the words of the book of this

prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book. He who testifieth these things saith, Yea: I am come quickly.” “Amen: come, Lord Jesus.”

d. Is it not amazing that, in spite of the blessings pronounced upon those who *read* and *hear* and *keep* the things written in this book, and the awful warnings against any kind of tampering with its words, any professing Christian, and least of all any minister of the gospel, should ever be heard ridiculing this book, or calling people who read and study it fanatics—or, on the other hand, *any* who would dare to pervert its teachings for the purpose of establishing any sectarian doctrine? And yet, are not both of these things done continually?

e. People are told that this is a *sealed* book, and that it is useless to try to understand it. Daniel was told to “*seal up* the book, even to the time of the end.” But John was told (Rev. 22:10), “Seal not up the prophecy of this book; for the time is at hand.” Isaiah (29:9–11, 18) prophesying of these latter times, says: “All vision is become unto you as the words of *a book that is sealed*, which men deliver to one that is

learned, saying, Read this I pray thee ; and he saith, *I cannot, for it is sealed*: . . . And in that day shall the *deaf* hear the words of the book, and the eyes of the *blind* shall see out of *obscurity* and out of *darkness*.” It is the Spirit of God who reveals obscure truth, not mere human learning, and we must look to Him for the interpretation of what He has caused to be written.

f. The uninspired title head of this book, as men have printed it in our A. V. is: “*The Revelation of St. John the Divine*.” But the real, original title is: “*The Revelation of Jesus Christ*,” which is the first sentence of the inspired book. It is a revelation which God gave of *Him*, and of the things which are to come to pass in connection with His coming into possession of the Kingdom. He sent and *signified* it to John, by his Angel, but the *revelation* is of *Jesus Christ*. “Some accept the words as if they were meant to express the revealment of the Revelation. . . . It is not the Apocalypse which is the subject of the disclosure. This book is not the Apocalypse of the Apocalypse, but *The Apocalypse of Jesus Christ*.” (Seiss, in “*Lectures on the Apocalypse*.”)

g. “From all this evidence, we feel justi-

fied in believing that the Apocalypse consists of a series of visions, which set forth the events connected with ‘the Revelation of Jesus Christ,’ which will take place during ‘the Lord’s *Day*'; that day being so called because it is viewed as being *then present*; and as it had been called heretofore in prophecy, ‘the day of the Lord.’” (Bullinger, in “The Apocalypse.”)

h. “John received divine instruction how to write the Revelation. . . . ‘Write therefore what thou hast seen, and the things that are, and the things that are about to be after these.’ . . . Between verse 11 and verse 19 he saw a vision, which he was to write, and this vision constitutes the first section or division of the Book. The second and third chapters form the second division, the things which are. The beginning of the fourth chapter to the end of the Book is the final, the third division. There is no better and more logical key. And this key, given in the Book, determines the true interpretation.” (Gabelein, in “The Revelation.”)

i. A large number of books have been written on the Revelation for the purpose of establishing some theory, sectarian teaching, or peculiar view. The writer of such books

usually adopts some system of interpretation which has been invented to suit the purpose; or he has been led to believe what he writes, through some mistaken and unscriptural system. Many of these follow the "historical" method, by which most of the Book is supposed to have been already fulfilled in historic events. But there is no harmony between these writings. It is an easy matter to fit various events into this scheme as suit the purpose of the writer.

If we would know what the purpose of God is in His revelation, we must let Him show us His own methods of interpretation. We have been learning of His methods in previous lessons. We cannot understand the Book of Revelation if we ignore all other prophecy. No prophecy of Scripture is of private interpretation. Of course, there is more or less disagreement in some details, even among those who seek to follow Bible methods of interpretation, but not in the main features.

If we wish to know what God reveals, we must lay aside our own preconceived notions and listen to what he says.

LESSON TWENTY-SEVEN

THE DAY OF JEHOVAH

The great day in which God will judge the world; deliver it from Satan's rule, destroy those who refuse to submit to the rule of Christ, and establish Him on the throne of David, as King of kings and Lord of Lords.

Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained. (Paul.)

Home reading: Part Four notes.

Class reading: Zech. 14:1-21.

QUESTIONS AND PASSAGES

1. How long is one day with the Lord? 2 Pet. 3:8.
2. How is the day of Jehovah described in Zech. 14:6, 7?

3. How is it described in Joel 2:1-11?
4. How described in Amos 5:18-20?
5. What is said of it in Zeph. 1:14-18?
6. What in Isa. 13:6-13?
7. What in Mal. 4:1-3?
8. What in Isa. 2:12, 17-21?
9. What more is specified in Isa. 24:17-23?
10. What is said in Jer. 25:31-33?
11. What in Joel 3:14-17?
12. What in Hag. 2:6, 7, and how is this quoted in Heb. 12:26, 27?
13. Who besides men will be punished and who slain? Isa. 26:21; 27:1. (Comp. Rev. 12:7-9; 13:1, 2; 19:20; 20:2.)
14. What is Israel advised to do, and why? Zeph. 2:1-3; Isa. 26:20.

15. What is Israel promised in Jer. 30:7-11?
16. What is promised in Isa. 11:11, 12?
17. How will persecuted and afflicted Christians fare? 2 Thess. 1:7-10.
18. What will occur according to 1 Thess. 4:16, 17, and what must come first? 2 Thess. 2:1-4.
19. How will that day come, and who should not be so overtaken? 1 Thess. 5:1-5.
20. What announcement did John hear in Rev. 6:17?

NOTES

1. "The harmony which exists throughout the Bible, from Genesis to Revelation, is one of the strongest arguments for the plenary inspiration of the Scriptures. The unity we find here is supernatural; it is divine. The inspired writers of the Bible cover a period of almost two thousand years, living in many different ages and under different circumstances, yet all agree perfectly, and there is no clash of opinions. Such unity is a miracle. No human genius could produce it. There is nothing like it in all the literary

products of men.” (Gabelein, in “The Harmony of the Prophetic Word.”)

2. The same writer says: “Our first aim will be to show that the entire prophetic Word predicts a day and a time when Jehovah will be revealed in the earth. This day is called repeatedly the day of Jehovah, a day of wrath and of judgment—a day followed by a continued manifestation of the Glory of the Lord and His righteous rule, as well as great blessings for the earth and its inhabitants. It has not yet come, and is still future. How prophecy harmonizes in speaking of this great future day we will now demonstrate. There is a continued and a progressive revelation of it which is not confined to the Old Testament prophets, but extends to the New Testament, with a fitting climax in the last book, the Revelation of Jesus Christ.”

3. The passages chosen for our lesson text are selected with reference to bringing out some of the principal teachings of prophecy as to the character and events of that day. But there are many other passages which refer to this day. The 32d chapter of Deuteronomy is said to be “a key to all prophecy.” It is a comprehensive outline of the future of Israel, their apostacy, their terrible suffering, their final regathering, and a judgment of their adversaries.

“If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine adversaries. . . . For He will avenge the blood of his servants, and will render vengeance to his adversaries, and will *make expiation for his land, for his people.*” (Vs. 41–43.)

4. Israel is so conspicuous in the prophecies relating

to the great day of the Lord—the coming “judgment day”—that Bullinger considers that the Book of Revelation has to do *only with Israel*, and the nations which have wronged her. He discusses this in great detail in his book “The Apocalypse.” But while it is generally acknowledged that Israel is foremost, in the opinion of most writers the Church of Christ and the world in general are also involved. Some writers, of course, who have some pet theory to prove, or sectarian tenet to establish, practically ignore the Jew, unless to heap ignominy upon him, as occasion offers. But in the light of all prophecy, Israel is conspicuous here.

5. Very great misapprehension of the teachings of the Bible in regard to the judgment day is everywhere apparent. The terror of having to stand conspicuously before all the peoples of the world, and in particular before God himself, and answer for every wrong deed of my life, with the chances against me as to my eternal doom, was like a nightmare to me as a child. This might easily be a typical case for a large percentage even of Christian people. The world at large has vague fears and conceptions of coming retribution, of all sorts. Our only source of reliable information is the Bible, and particularly the Book of Revelation.

“We talk of the day of judgment as if it were a day of four and twenty hours. The day of grace has lasted two millenniums. How long may God’s day of judgment last? It is quite certain by Biblical prophecy that it will last a thousand years, for all the millennium is the day of judgment.” (J. Campbell Morgan in “The Teachings of Christ.”)

6. We speak of *the* day of judgment, as though there were only one judgment day. There was a judgment day in Eden. Adam and Eve were evicted and condemned to a life of unprofitable toil. They were excluded from the benefits of the fruit of the tree of life, and physical death became inevitable. But they were not condemned irretrievably or eternally.

There was a world judgment in Noah's "day." All men, and the Nephilim and their mongrel progeny, perished, physically, except Noah and his family, who were saved, physically.

Another judgment came upon men at Babel, where they had seemingly rejected God's rule, probably instituting idolatry, an ethical religion, and the setting up of human authority over against the authority of Jehovah. "Let us build us a city, and a tower, . . . and make us a name." "Indeed, the great Tower of Babel is thought to have been a huge temple for idolatrous worship. . . . This was no petty revolt, but an open rebellion. . . . 'And Jehovah *came down* to see the city and the tower, which the children of men builded.' (Gen. 11:5)." (Stroh, in "When God Comes Down to Earth.") Judgment followed in the confusion of tongues.

Then there was the judgment of fire upon Sodom and Gomorrah, and later the ten plagues of Egypt and judgment of the first-born, retribution for ill-treatment of Israel. The judgment of nations ushers in the Millennial reign, which also ends in another judgment. These will be considered in detail in future lessons.

LESSON TWENTY-EIGHT

JESUS THE JUDGE

The introduction to the Revelation; the vision of Jesus in the midst of the churches, typified as lamp-stands; His venerable dignity; His penetrating vision; The Word of God—as a two-edged sword—issuing from his mouth; His illuminating countenance.

*For neither doth the Father judge any man, but *he hath given all judgment unto the Son*; . . . and he gave him *authority to execute judgment, because he is a Son of Man.*” (John.)*

Home readings: Isa. 6:1-5; Dan. 10: 1-12.

Class reading: Rev. 1:1-20.

QUESTIONS AND PASSAGES

1. How did Jesus signify His Revelation to John? Rev. 1:1.

2. To what does John bear witness? V. 2.
3. For what three things is blessing promised? V. 3.
4. From whom are greetings of grace and peace? Vs. 4, 5a.
5. To whom does John ascribe glory and dominion, and why? V. 5b, 6.
6. What announcement does he make in V. 7?
7. What declaration is made in V. 8?
8. What does John say of himself in V. 9?
9. In what condition was he, and what did he hear? V. 10.
10. What was he commissioned to do? V. 11.
11. When he turned around what did he see?
Vs. 12, 13.

12. How does he describe his personal appearance? Vs. 14, 15a, 16c.
13. What was his voice like? V. 15b.
14. What was in his right hand, and what did they signify? Vs. 16a, 20b.
15. What is signified by the sword proceeding out of his mouth? V. 16b, Eph. 6:17; Heb. 4:12.
16. How did this vision affect John? V. 17a. (Comp. Dan. 10: 8, 9.)
17. What did Jesus then do and say? Vs. 17b, 18. (Comp. Dan. 10:10.)
18. What three things was John told to write? V. 19.
19. What did the candlesticks of V. 12 symbolize? V. 20c.
20. According to 1 Pet. 4:17 where should judgment begin?

NOTES

1. The length and majesty of the introduction to the Book of The Revelation, occupying the first nine verses, is another indication of the great importance of this book. It is impossible to fully cover all the items in these verses with suitable notes within the limits of one lesson. Dr. Seiss filled two chapters of his "Lectures on the Apocalypse" with comments on them.

The opening verses give the title, the purpose of the revelation, the agency by which it was sent and signified or attested, with John's added witness and the testimony of Jesus Christ. No other book ever written was so attested. Then comes the blessing upon those who hear and keep the things written in the book—"For the time is at hand." As we shall see in our next lesson, Jesus began his censure upon the churches, premonitory judgments which were to continue in force through the church age. Then follows John's personal greeting to the churches, but also as spokesman for God, for the seven Spirits and for Jesus Christ. Then the wonderful ascription of glory and dominion, in which he voices the response of all Christendom down through the age. Then comes the climax in the announcement—a reiteration of oft-repeated prophecies—the glorious appearing of our Lord in the clouds. This is emphatically endorsed by an "Even so, Amen," by the Lord God the Almighty, the Alpha and the Omega. In the ninth verse he introduces the vision which follows by giving the location in which it occurred, and the reason for his being

there—either as a preacher of the word of God and giving his testimony of Jesus—or banished to this island on account of having done so elsewhere.

2. Reference to the Lord's day was formerly supposed to indicate the first day of the week; but recent writers conclude that *the day of the Lord*, of which our last lesson treated, is indicated—the meaning being that in the spirit, in vision, he was in that great day, as though it had come. Dr. Seiss, and others, take this view. If, then, the day of judgment had come, the *appearance of the Judge* on the scene was most appropriate.

3. Among the notable characteristics of the Book of Revelation are the *great voices*—voices of *thunder*; voices as of a *trumpet*; as the voice of *many waters*; *loud* voices; *great* voices; *mighty and strong* voices; the voice of *mighty thunders*; the voice of a *great multitude*, etc. This last expression seems to connect us with Daniel's great vision in which he saw this same impersonation whose voice was “like the voice of a multitude.” Indeed, John's vision seems to be a continuation and amplification of Daniel's vision, or, at least, of the events involved. These tremendous voices are further evidence of the mighty import of the scenes of the great day, as revealed in this Book.

4. We must remember that this is a vision and not a reality. The reality is yet in the future. Jesus sent his angel, who displayed, in panoramic scenes before John, the enactments of the great day. Jesus appears here as the *Judge*. His appearance is most venerable; His insight all penetrating; His judgments incisive and keen; His countenance banishing all chance of

escape from his view; nothing can be hid from its light; when he utters his judgments it is as with a voice of many waters, the united assent of many peoples. In future lessons we will see Jesus characterized as a lion, a lamb, or in other type befitting the occasion.

5. If such men as Daniel and John, the "greatly beloved" and "the disciple whom Jesus loved," could not stand in His glorious presence, but fell on their faces "as one dead," is it any wonder that when the kings of the earth, and all subordinates, the rich and poor (of Chapter 6:15-17), see him on his judgment throne, they will try to hide from him and exclaim "who is able to stand?"

6. When, in the vision, Jesus laid his right hand upon John and quieted his fears, he did so in words which identified himself as the same One who had loved John—the One who had suffered death, but was alive for evermore. But he also identified himself with "the Lord God, the Almighty" of verse 8, when he said: "I am the First and the Last," the same as "the Alpha and the Omega." He alone has the keys of death and Hades, and as Judge will consign the condemned to them. But according to Mt. 16:18, the gates of Hades are not to open for his Church.

7. The mystery of the seven stars and the seven golden lamp-bearers is said to be the seven churches and the "angels" of the churches. The Church of Jesus Christ was a mystery not revealed in the O. T. (see Rom. 16:25; Col. 1:26, 27). Lamp-bearers support the lamps which give light to the world—the light of the gospel. Angels are messengers. Here they

represent, as Gabelein thinks, the spiritual church; but others think they are the ministers—those who give out the light by proclaiming the gospel. All through the O. T. stars as types seem to refer to prominent men—conspicuous for their brilliancy—just as we speak of “star performers.” Being on the Lord’s right hand indicates his special care and control of them. They are subject to his guiding hand.

8. The command to write is again repeated, the divisions under which John should write being specified as, 1, “what thou sawest,” the vision of the Christ as the Judge; 2, “the things which are,” in regard to the churches; and 3, “the things which shall come to pass hereafter,” from Chapter 4 to the end of the Book.

LESSON TWENTY-NINE

LETTERS FROM JESUS

Messages to the seven churches dictated for John to write. Words of commendation and of condemnation. Words of warning and words of promise. Words to the churches, words to individual members of the churches. Words of immediate import and words of eternal import.

For the time (is come) for judgment to begin at the house of God. (Peter.)

And he put all things in subjection under his feet, and gave him to be head over all things to the Church. (Paul.)

Home readings: Rom. 2:1-16; 1 Cor. 4:1-5.

Class reading: Rev. 2:1-29.

QUESTIONS AND PASSAGES

1. To whom are these letters addressed?
Rev. 2:1a, 8a, etc.

2. How does the Dictator of these letters identify Himself in them? Vs. 1b, 8b, etc. (Comp. 1:13-15.)
3. What does he know of each church? Vs. 2, 3, 9, 13, 19; 3:1, 8, 15.
4. Of how many of these churches does he have something against, and why?
5. Which ones does he commend, and why?
6. Which of them does he warn to repent?
7. What punishments are threatened, and why?
8. What churches are not censured, and why?
9. How is the state and works of the Sardis church described? 3:1b, 2.
10. How does he describe the church of Laodicea? Vs. 15-17. (Comp. 2:9a.)
11. Whom does he say he reproves and chastens? V. 19. (Comp. Heb. 12:6, 7; Prov. 13:24.)

12. How might we avoid chastening, and why does the Lord chasten? 1 Cor. 11: 31, 32; Heb. 12:10, 11.
13. By whom is every letter endorsed? Rev. 2:7, 11, 17, etc.
14. Who is charged to hear what he says, and to whom does he say it? The same verses.
15. What promises are made to those who overcome? Vs. 7b, 11b, etc. (Comp. Rev. 21:7.)
16. How do Christians overcome? 1 Cor. 15:57; Rev. 12:11.
17. What is said about Jews in Rev. 2:9; 3: 9, and Rom. 2:28, 29?
18. How many references are there to Christ's coming in these letters?
19. Of what was the church of Sardis warned from which Jesus will keep the church of Philadelphia? Rev. 3:3, 10.
20. What is this "hour" called in Rev. 14: 7?

NOTES

1. Someone has noted the uniform construction of these letters, as follows: "There are 7 epistles, each of 7 parts: 1. The address. 2. Some divine attribute mentioned. 3. Statement of His knowledge of condition and state of the church. 4. Commended, condemned, counselled. (Exceptions: 1 church not commended, 2 not condemned.) 5. His coming announced. (1 exception.) 6. Universal call to hear. 7. Reward to the ultimate victor."

"Christ's relationship to His church, as shown in the vision of Chapter 1, and His letters to the 7 representative churches, may, as an aid to memory, be expressed in the following 5 'P's'; *Presence, Possession, Power*, (including both ability and authority), *Protection, Provision*."

2. "The seven churches addressed by our Lord in the messages of Chapters 2 and 3 were not chosen from among the whole number of churches in Asia on account of their relative importance, for it is apparent that, excepting Ephesus, most of them were comparatively unimportant and obscure. These seven churches were evidently selected because they represented, in their spiritual condition, the seven successive phases of the professing church throughout the present age. Seven is the number of completeness, and these seven letters gave beforehand a complete view of what the churches should be during the seven successive periods of the Dispensation." (Pettingill.)

3. "But the question arises as to why Christians should be judged, since the Scripture says: 'There is,

therefore, now no condemnation to them that are in Christ Jesus' (Rom. 8:1). The answer is that they are not judged as sinners but as saints. It is not a question of their salvation that is to be determined, but a question of their fidelity as disciples, in order to the adjudication of their rewards. The text parallels perfectly with such a parable as that of the talents or the pounds (Matt. 25; Luke 19) . . . To quote A. J. Gordon in 'The Twofold Life': 'If the Romanist has exalted merit to the utter exclusion of grace, the Protestant may be in danger of exalting grace to the utter exclusion of merit . . . it is not necessary, in order to magnify the grace of God, that, having reduced all men to the same level of unworthiness, we should fix them there forever.' " (Jas. M. Gray in "Prophecy and the Lord's Return.")

4. "*Ephesus* stands for the latter part of the apostolic era—that is, at the time John wrote. The letter gives commendation for good remaining, but warns against the evils that threaten. Judaism had shown itself, for . . . they said they were *apostles*, and were *not*, and were found *liars*—but they had been rejected by the Church. There were the Nicolaitans there also. This term doubtless describes those who sought to establish a separate order of priesthood among believers." (Pettingill.) For the further discussion of this subject, and the place of each church, typically, in the successive ages of church history, see "The Apocalypse," (Seiss), Vol. 1.

5. We can only briefly allude to some of the specifications in these messages from our Lord to the churches. There were only two of the seven churches

with which the Lord did not find some fault. He calls the Smyrna church *rich*, in spite of its tribulation and poverty. It was suffering from attacks not only from Gentiles, but from unbelieving Jews of the synagogue of Satan. The ten days of tribulation foretold are supposed to refer to the ten periods of persecution to which the early church was subjected. "When Polycarp was tried and martyred (whom some regard as the angel of the church here addressed), we are told that the Jews joined with the heathen in clamoring for the good bishop's destruction, and were the most forward in bringing the fuel for the fire which consumed him." (Seiss.) The church of Philadelphia, the other uncensured church, also suffered from the persecuting Jews. It is said that all of the places mentioned except these two are now in ruins. The "candle-stick" has been removed from them.

6. There is an *hour* mentioned in two of these letters. The Sardis church is warned: "If therefore thou shalt not watch, *I will come as a thief*, and thou shalt not know what *hour* I will come upon thee." The Philadelphia church was told that "Because thou didst keep the word of my steadfastness, *I also will keep thee* from the *hour of trial*, that hour which is to come upon the whole inhabited earth, to *try* them that dwell on the earth." There seems to be a special "hour" as well as "day" in which Christ warned that he would come as a *thief*. Mt. 24:36 says: "But of that *day* and *hour* knoweth no one." Rev. 14:7 "Fear God . . . for the *hour* of his judgment is *come*." The judgments which then fall will be considered in a later lesson.

7. God's purpose in sending tribulation upon churches and individuals is very evident in these letters, especially when taken with other passages quoted. God's love prompts chastisement, but his purpose is correction. It is evident that tribulation may be avoided, in a measure at least, by a strict compliance with God's will—making correction unnecessary. The Philadelphia church is to be kept from the great tribulation *because* it kept "the word of my patience" or *steadfastness*. While these seven churches apply to seven periods, they also doubtless apply to individual churches and persons of all periods which are of the characters indicated.

8. While these letters from Jesus are addressed to specified churches, the countersigning of them by the Spirit makes them applicable to *all* churches, as in every case it is stated that *He* says these things *to the churches*.

9. The inducements to *overcome*, literally, to "gain the victory," are worthy of most careful study. They seem to indicate something of the nature and degree of the rewards which are finally to be given to those who are loyal to Jesus Christ—the final and greatest of which is a *seat with him on his throne*—the highest gift in his power—even as *he* gained the victory and sat down *with his Father on his throne*.

LESSON THIRTY

THE LAODICEAN CHURCH

The last of the seven churches as typical of the last stage of church life. The characteristics appearing in the present day church that were specified of the church of Laodicea. The indications of the approaching end of the age.

And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, *the love of the many shall wax cold.* (Jesus.)

Home readings: Heb. 12:1-29.

Class reading: Rev. 3:1-22.

QUESTIONS AND PASSAGES

1. How did Jesus describe the church of Laodicea? Rev. 3:15.
2. Because it was lukewarm, what would he do? V. 16.

3. What did it say of itself? V. 17a.
4. What did it not know? V. 17b.
5. What did he counsel it to buy, and why? V. 18.
6. What is compared to gold tried by fire in 1 Pet. 1:7?
7. What does Mal. 3:3 say about gold?
8. What do Zech. 13:8, 9, and Isa. 48:10 indicate as to refining fire, figuratively?
9. What, then, does Jesus do for those whom he loved, and what does he urge the church to do? Rev. 3:19.
10. What does he represent himself as doing in V. 20a?
11. What will he do if any man will hear his voice and open the door? V. 20b.
12. When the coming of the Lord is at hand, who will stand before the doors? Jas: 5:8, 9.

13. What question did Jesus ask in Lu. 18:8?
14. What conditions are indicated of the end-time in Mt. 24:11-13?
15. How are general conditions then compared with the days of Noah? Vs. 37-39.
16. How are they indicated in Lu. 21:34-36?
17. What lack is indicated in Mt. 25:1-13?
18. According to 2 Thess. 2:1-3, what will "come first"?
19. What will come in the last days according to 2 Tim. 3:1-5; 4:3, 4?
20. What kind of teachers would arise? 2 Pet. 2:1-3.

NOTES

1. Since it is evident to all that we are in the midst of a great religious world crisis, it is of special importance to us to know what the Bible has to say about the Church in its final aspect, as represented by the

Church of Laodicea, and by the statements of Christ and the apostles. Passages involved are given in the lesson texts. It is for us to inquire whether the present time is indicated. We should remember, too, that more than one type of church life may be present at any time—perhaps all types at the end time, as in the early time of the Church. But the outstanding characteristics of the 7th church are lukewarm indifference, selfish ease and luxurious living, along with unconsciousness of its real state of bankruptcy, and abject poverty and want and barrenness, with the possibility of yet acquiring gold tried in the fire of tribulation.

2. Mr. Trumbull wrote, in the *Sunday School Times* of Dec. 16, 1916: "In the situation of the world to-day, as the Christian Church looks forward to the second coming, there is an amazing and pathetic parallel to the situation that preceded his first coming. We Christians today are joining forces with men who utterly reject our Saviour, in an effort to bring in universal and permanent peace, using every possible means except the means which God has provided. We are joining forces with those who scout the idea of the deity of Christ, in establishing social righteousness by law, by education, by every means except the blood of the Cross. . . . If we Christians set our hope on civilization, on the wisdom of legislators, on the might and power of human intellect, we shall be sore puzzled, as were the Jews, to see all of these things going down in a crash as complete and overwhelming as the destruction of the temple at Jerusalem."

3. The *Continent* of May 16, 1912, said: "In the

Presbyterian communion, with some 1,300,000 communicants, there is an appalling waste each year. Fifty-four thousand names were placed upon the 'suspended roll' during the church year ended March 31, 1911, which is about the average each year. Less than 7,000 names were 'restored' to the communicant list. . . . And what is true of our own communion is equally true of the other great bodies. Literally, hundreds of thousands of American Christians each year drift away from their faith and practice."

4. Dr. Robert F. Coyle, in *The Continent* of Sept. 2, 1915, wrote: "It may well be doubted whether there was ever a time when the Church had so much to contend against as in these days that are passing. She has always had difficulties and oppositions, and always will have, but her oppositions now are more subtle and more insinuating than ever before. They create an atmosphere that blights and devitalizes. Once there was persecution. Christians were made to suffer for their faith. They were burned, or drowned, or sawn asunder, or stretched on the rack, or exposed to wild beasts. But the more they were harried and hunted and slain, the more the Church grew. . . . She lived through them all and grew mightily in spite of them. . . . At the present time the deadliest weight about the Church's neck, the garrote that is choking the life out of her, is indifference within her own ranks. The vast majority of her own members, judging by their own conduct, do not care whether she lives or dies, goes up or down, drags her anchors and makes no progress, or goes bounding along with every inch of canvas to the breeze. They will lose no sleep

one way or the other. . . . Multitudes of those who bear His name do not care enough to lend a hand, or forego a single comfort, or give up a Sunday automobile ride, or turn a finger over to help. . . . Indifference—this is the one supreme hindrance of the Church today. I believe it is breaking the Saviour's heart. It is giving him the vinegar and the gall. It is hammering in the nails."

5. "Whatever, therefore, tends to degrade Christ as the divine and only Saviour, and to exalt and deify man, is essentially antichrist in its spirit and aim, whether it be found in the Roman Catholic or Protestant body. But this is precisely the tendency of the popular preaching of the day. The humbling doctrines of God's word have given place in thousands of professedly Christian pulpits to the 'gospel of manhood,' as it is called, and to 'the development of the divine element in every human soul;' and there seems to be little recognition of the solemn truth, that the gospel of manhood is just the opposite of the gospel of Jesus, and that there is no divine element in any soul, until it is born again by the wonder-working power of the Holy Ghost, and thus made partaker of the divine nature through faith in Christ."

(Dr. Jas. H. Brooks in "Maranatha.")

6. "The man must be uninformed of the course of religious affairs . . . or else smitten with blindness, who does not recognize that within the past few years a significant change has occurred. There have always been heresies and heretics, false teachers and apostates. But of recent years some denominations have officially left their base and apostatized. Sentiments

not long ago voiced by infidels . . . and looked at as hostile attacks on the religion of the Lord Jesus Christ, are today being taught from many pulpits, and sedulously inculcated in universities and colleges and theological schools whence the pulpits draw their supplies. Dr. Howard Osgood once read a paper to a number of gentlemen of the 'destruction-critic' stripe, and when he had finished, he asked them whether the things he had read did not fairly represent the latest, accepted, and 'assured' results of the 'higher criticism.' They answered heartily in the affirmative. 'Well,' said Dr. Osgood, 'I have only read extracts I culled from Paine and Voltaire.' (*Gospel Advocate.*)

7. At the same time there perhaps never was a time when there was more earnest devotion to Christ, or lavish expenditure of money and life by loyal followers of Jesus. They are not Laodiceans. Self-sacrificing men and women are spending their lives in service in foreign mission work, risking everything for their Lord; and others in home lands are as true to Him as they.

LESSON THIRTY-ONE

A VISION IN HEAVEN

The beginning of the panoramic views, disclosing the personnel, the staging and the acts of the Great Day. A call by the same trumpet-voice to a second vision, revealing the heavenly source of power by which world judgments are decreed and executed.

I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left. (Michaiah—2 Chr. 18:18.)

I am understanding; I have might. By me kings reign, and princes decree justice. (Prov. 8:14, 15.)

Home readings: Isa. 6:1-5;
Eze. chap. 1 and 10

Class reading: Rev. chap. 4

QUESTIONS AND PASSAGES

1. What did John see in Rev. 4:1a?

2. What was he told to do, and for what purpose? V. 1b.
3. What did he see, according to v. 2?
4. To what did he compare the One on the throne? V. 3a.
5. What is said to be like jasper in Rev. 21:11?
6. What was round about the throne? 4:3b.
7. Who were round about the throne, and upon what? V. 4a.
8. How were they arrayed? V. 4b. Note 5.
9. What proceeded from the throne? V. 5a.
10. What were before the throne? V. 5b, (Comp. 5:6).
11. What before the throne was like crystal? V. 6a.
12. What were in the midst and round about the throne? V. 6b.

13. Describe the faces of the living creatures? V. 7.
14. What other peculiarities had they? V. 8a.
15. How do the living creatures of Eze. 1:5–10 and 10:14 resemble these?
16. How do they differ from them?
17. What do the living creatures say and do? V. 8b, 9.
18. What do the 24 elders do and say? Vs. 10, 11.
19. What vision is recorded in Ex. 24:9–11?
20. What did Daniel see, as recorded in Dan. 7:9, 10?

NOTES

1. Chapter four begins the third and last division of the Book of Revelation, “the things which shall come to pass hereafter.” A door was opened in heaven and John was called up to see the things which were

to come to pass hereafter. Evidently the things which take place in heaven are not to be visible on earth, or John would not have to go up to see them. There are plenty of things to be seen on earth as results of what is transpiring in heaven, for earth is ruled from heaven, and the most momentous of all conflicts is to be in heaven, as we shall see.

2. The first thing which John saw in heaven was a *throne* and *One sitting upon it*. Isaiah, Ezekiel and Daniel describe similar visions of God upon his throne. None of them give any description of the throne itself, except that Isaiah says it was "high and lifted up," and Ezekiel, in both descriptions, says it was like a *sapphire stone*. No throne is mentioned in Ex. 24:10, where a select company of 74 men "saw the God of Israel," on Mt. Sinai; but "as it were a paved work of sapphire stone, and as it were the very heaven for clearness" under his feet. Ezekiel speaks of a firmament as being under the throne "like the terrible crystal" (Heb. *ice*) ; and John (Rev. 4:6) says, "And before the throne, as it were a glassy sea like unto crystal." Possibly the "sea" here may mean such a "sea" as stood before Solomon's temple, for the cleansing of the hands and feet of those who ministered before the throne (the ark), in the temple.

3. In Ezekiel's visions of the throne, he twice describes 4 "living creatures" in considerable detail, and which are called "cherubs" in the second, but are said to be the same as in the first. They each had *four faces, man, lion, ox, and eagle*, 4 wings, and 4 hands. They were *under the firmament*, which they bore upon their upper wings, while they flew with the

other two, which made a noise like *great waters*, the *voice* of the *Almighty*, or of a *host*. Each one had a *wheel* beside him, “*high and dreadful.*” “*A wheel within a wheel,*” “*whirling wheels,*” “*their rims full of eyes,*” “*the spirit of the living creatures was in the wheels.*”

Isaiah saw “*seraphs*” each with 6 wings, and heard them cry “*Holy, holy, holy.*” John saw 4 “*living creatures*” like *lion*, *calf*, *man* and *eagle*, each having 6 wings, and full of eyes, and they cried “*Holy, holy, holy, the Lord God, the Almighty.*”

Wings and wheels suggest a movable throne, brought thither for a special occasion. Eyes, looking in all directions, all-seeing eyes, from which nothing can escape observation.

4. Ezekiel says that “upon the likeness of the throne was a likeness as the appearance of a man upon it above.” He describes his appearance as like glowing metal and fire. But nowhere is there any description of His *face*. God said to Moses, “Thou canst not see my face; for man shall not see me and live” (Ex. 33:20). John says that “he that sat was to look upon like a *jasper* stone and a *sardius.*” In Rev. 21:11 the glory of God is described as “like unto a stone *most precious*, as it were a *jasper* stone, *clear as crystal.*” It is supposed by some that the “*jasper*” (as its identity is uncertain), is the *diamond*—which seems to be described. Altogether the impression is that of indescribable brilliancy and glory, light unapproachable, whiteness incomparable, wisdom and power immeasurable. In Rev. 20:11 the earth and the heaven are said to flee away from the *face* of Him

that sat upon the *great white throne*. No wonder the wicked will try to hide from that face!

5. *White* is a symbol of *purity* and *righteousness*. Psa. 51:7 says: “Wash me, and I shall be *whiter than snow*.” Isa. 1:16, 18, “Wash you, make you clean; put away the evil of your doings from before mine eyes . . . though your sins be as scarlet, they shall be as *white* as snow; though they be like crimson, they shall be as *wool*.” In Dan. 11:35 and 12:10 reference is made to those who are refined, purified, made *white*. At the transfiguration Jesus and Moses and Elijah were clad in *white*—so white as no fuller on earth could whiten them. The angels at Jesus’ tomb and the two men at his ascension were in *white*. In Dan. 7:9 the Ancient of days was in raiment *white as snow* and his hair like pure wool: and in Rev. 1:14 “his head and his hair were white as white wool, white as snow.” Perfect purity, perfect righteousness. We want to remember this symbolism, as white is mentioned in a dozen places in the Book of Revelation.

6. The priesthood of Israel was divided into 24 courses, with a chief priest over each course. The Jewish Sanhedrin was their highest judicial council, and consisted of 70 elders, including the chief priests, and over which the High Priest presided. The elders sat in a semi-circle about the presiding officer. The elders of Rev. 4:4 were priests, for in 5:8 they each presented incense to God; and, like the priestly choir in the temple, had harps and sang. They also wore golden crowns, so that they seem to represent those who, as kings and priests, are to reign with Christ and sit in judicial council with Him.

7. Gen. 1:24 says: "And God said, Let the earth bring forth *living creatures* after their kind." Gen. 9:9, 10, "Behold I establish my covenant with you (man), . . . and with every *living creature* . . . the *birds* (eagle), the *cattle* (ox), and every *beast*" (lion). This was to be an "everlasting covenant between *God* and every *living creature* that is upon the earth." It is three times specified that the *rainbow* should be the token of this covenant. This covenant was made at the close of the judgment of the Flood. At the close of this age, when the throne is set for another judgment, the rainbow encircles it, and *all living creatures*, typically represented are still safe under it. These "living creatures" wear no crowns, but are intimately associated with the throne. In Ezekiel's vision they *support* the throne. It is this living creation that proclaims the holiness of the Lord God, the Almighty; and the 24 elders join in proclaiming Him "worthy to receive the glory and honor and power . . . because of thy will they were and were created." It is an ode from *all animate creation* to God as *Creator*. Redemption is not included in this ode.

LESSON THIRTY-TWO

THE SEVEN-SEALED ROLL

The Title Deed to Earth's Sovereignty delivered to Jesus, the Lion-Lamb; no other worthy claimant appearing before the court of heaven. The great New Song in which all created beings unite in praise to Him that sitteth on the throne and to the Lamb.

And he came even to the Ancient of days, . . . And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him: His dominion is an everlasting dominion. (Daniel.)

Home readings: Dan. 7:9–27. Psa. 2.

Class readings: Rev. 5:1–14; Jer. 32:6–15

QUESTIONS AND PASSAGES

1. After his ascension where was Jesus to be, and until what time? Psa. 110:1; Mt. 22:44; Mk. 12:36; Lu. 20:42; Acts 2:34, 35; Lu. 22:69.

2. What further evidence have we that this occurred? Mk. 16:19; Eph. 1:20; Col. 3:1; Heb. 1:3-5; 12:2.
3. In what official capacity? Heb. 8:1; 10:12; Rom. 8:34.
4. What are subject to him in heaven? 1 Pet. 3:22.
5. What are to become subject to him on earth? Dan. 7:13, 14.
6. What did John see in the right hand of God? Rev. 5:1.
7. Whom did he see, what was said, and with what voice? V. 2.
8. Who was not found, and where? V. 3.
9. How did this affect John, and why? V. 4; 1 Cor. 15:16-19. Note 6.
10. How was his weeping stopped? Rev. 5:5.
11. What did John then see? V. 6a.

12. How many horns and eyes did he see, and what do they signify? V. 6b.
Note 8.
13. What did this Lamb-Lion do? V. 7.
14. What did the living creatures and the elders then do? V. 8.
15. What did they sing? Vs. 9, 10.
16. Why was this a new song?
17. Why was Jesus worthy to take the book?
18. Who then spoke, with what voice, and what saying? Vs. 11, 12.
19. Who spoke next, and what was said?
V. 13.
20. How was this great praise service ended? V. 14.

NOTES

1. The *right hand* of God is mentioned many times in the Bible, often as the place of *honor* or *power*. Psa. 110:1 says: “Jehovah saith unto my Lord (Heb. Adon, lord, master), *Sit thou at my right hand, until I make thine enemies thy footstool.*” V. 4 declares him to be a priest forever (Heb. “age lasting”), and 5, 6, “the Lord (Adon) *at thy right hand will strike through kings* in the day of his wrath. He will *judge among the nations*. He will fill the places with dead bodies. He will strike through the head of many countries.”

These are the things he is to do *after* the age ends in which he is officiating as High Priest, and is vested with authority as “*goel*” or redeemer of a lost estate, and with power to eject the occupant, who has no proprietary rights in it.

2. The following quotation is from “The Macca-bean,” organ of the American Zionists, of Jan. 1918. As this is a Jewish, non-Christian, source of information, it could not have been colored to fit this interpretation. “Solidarity and brotherhood between members of the same group are amongst the conspicuous virtues of both the Hebrews and the Arabs. That feeling of brotherhood accounts for such prohibitions as that of taking interest on money lent to a kinsman, or of keeping as a pledge an indispensable garment or household article; and it was at the basis of the institution, which anciently existed in both peoples, the ‘redeemer.’ In Israel one of the functions of the *goel* was that of a champion of an unfor-

tunate and oppressed relative who had been obliged to sell a portion of his landed estate. It was the duty of the nearest kinsman to redeem the property and to restore it to the family to which both belonged. The Arab *wali*, or redeemer, is also the next of kin; he is the avenger, the protector, and guardian of a kinsman's interests."

3. "When an inheritance was thus alienated by its rightful possessor, there were two books, or instruments of writing, made of the transaction, the one open, and the other sealed, specifying price and particulars. . . . A sealed book thus became a standing sign of an alienated inheritance, but so held as to be liable to be recovered on the terms specified. And when any one legally representing the original proprietor was found competent to lift and destroy that sealed instrument, and thus to buy back what had been deeded away, he was called the *goel*, or redeemer; so that now he had full right to dispossess whoever might be found on it." (Seiss.)

4. "The book is very evidently nothing else but the title deed to this 'Earth and the fullness thereof, the world and they that dwell therein.' His at the beginning by right of creation, it now becomes His forever by right of redemption. Jesus appears in this picture as the Goel or Kinsman-Redeemer, claiming and establishing His right of redemption. In the seventh chapter of Daniel there is a prophetic description of the transfer of universal dominion into the hands of the Lord Jesus. . . . 'I beheld till thrones were placed and the Ancient of Days did sit . . . the judgment was set, and the books were opened. . . .

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him . . .’ This, then, is that for which everything waits and toward which everything tends—the great *Day of Redemption* . . . Our eyes should ever be on that day, as the apostle exhorts us, in Eph. 4:30 to ‘grieve not the Holy Spirit of God, by whom ye are sealed unto the Day of Redemption’ . . . who, ‘having believed, were sealed . . . unto the redemption of the purchased possession.’” (Pettingill.)

5. “All heaven is engaged in singing the worthiness of God as *Creator*; and the worthiness of the Lamb as the *Redeemer*. Surely these are the dominant personages of the whole book. These are the themes which form its subject; viz., the removal of the curse from creation, the redemption of the purchased inheritance, the ejection of the great usurper; and all accomplished through the payment of Redemption’s *price* by the merits of the Lamb, and the putting forth of Redemption *power*. . . . If the *price* be paid and there be no power to take possession and eject the holder, the payment is in vain. And if *power* be put forth and exercised in casting out the usurper, without the previous payment of the redemption price, it would not be a righteous action. So that for the redemption of the forfeited inheritance two things are absolutely necessary, *price* and *power*. The first redemption song had for its theme the payment of

the *price*. The second celebrates the putting forth of the *power*.” (Bullinger.)

6. Doubtless many have wondered why John wept when no one was found worthy in the heaven, or on the earth to open the book, or even to look thereon. He not only wept, but *wept much*—as though heart-broken, Dr. Seiss says: “John knew by that Spirit in which he was what that sealed book meant. He knew that if no one was found worthy and able to take it from the hand of God, and to break its seals, that all the promises of the prophets, and all the hopes of the saints, and all the pre-intimations of a redeemed world, must fail. He understood the office of the Goel, and that if there was failure at this point, ‘the redemption of the purchased possession’ must fail. . . . Was the promised inheritance . . . to go by default into eternal alienation? How could he bear the thought?”

7. It is very important to notice carefully the special songs and sayings of this Book, and who sing or say these things. In the American Revision these sayings are easily distinguished by the way they are printed. These sayings give us clues to interpretation. In chapter 4 it is the Living Creatures who introduce the Sitter upon the throne with the saying of verse 8. The prostration, worship and recognition of His worth by the elders in the saying of verse 11 is on account of his having created all things. The saying of chapter 5:9 is in recognition of the worth of Jesus, as Redeemer, to take the book, and open the seals. Then note the interest of all angels and created beings in heaven and earth, swelling to a grand climax

the praise of the universe for the redemption of the world in vs. 13, 14.

8. Significance attaches to certain numbers in the Bible. The number seven seems to signify completion or perfection. Creation was completed in seven "days"—a full week. Seven years was the limit of servitude in Israel. Seven sevens of years brought the year of Jubilee, etc. A horn typifies power. Seven horns—all powerful. Seven eyes, all seeing. Jesus, the Lamb that was slain, is omniscient and omnipotent.

LESSON THIRTY-THREE

THE CONQUEROR CROWNED

The opening of four seals of the Book. The disclosures following the opening of each seal, and their relation to other prophecies, especially to the signs of the end of the age, as foretold by Jesus.

Remove the mitre, and take off the crown; . . . until he come whose right it is; and I will give it him.
(Eze. 21:25-27.)

Mk. 13:1-23; Lu. 21:5-36

Class reading: Psalm 72

Home readings: Jer. 25:15-33; Mt. 24:1-28;

QUESTIONS AND PASSAGES

1. What did John hear when the Lamb opened the first seal? Rev. 6:1.
2. What did he then see, and what was in the rider's hand? V. 2a.

3. What was given him? V. 2b.
4. What was he doing, and to do? V. 2c.
5. Whose day is come, in the time of the iniquity of the end, to take off the crown? Eze. 21:25, 26.
6. To whom shall it be given? V. 27.
7. When do the inhabitants of the world learn righteousness? Isa. 26:9.
8. What is said of Jesus in Mt. 12:20?
9. When the second seal was opened what came forth? Rev. 6:4a.
10. What was given to its rider? V. 4b, c.
11. What came forth when the third seal was opened, and what did the rider have in his hand? V. 5.
12. What did one of the living creatures say? V. 6. Note 6.
13. What did John see when the fourth seal was opened? Vs. 7, 8a.

14. What authority was given to these three messengers to earth? V. 8b.
15. What four sore judgments of God are named in Eze. 14:21?
16. What would people be saying before that day came? I Thess. 5:2, 3.
17. What does Jer. 25:31-33 say of that time?
18. What did Jesus say of it in Lu. 21: 10, 11?
19. Of what did he say these things were the beginning? Mt. 24:7, 8; Mk. 13:8?
20. Are not these things now here?

NOTES

1. If the scroll which was delivered to the Lamb is the title deed to a lost inheritance, and the redemption of this inheritance gives the Redeemer power to eject the usurper and to conquer or destroy his subjects, it would seem reasonable that the opening of the seals of the scroll should reveal these powers and

the means by which the usurper is to be dispossessed and his subjects conquered. And so, at the opening of the first seal, in response to a *voice of thunder from the throne*, a *Conqueror* appears. He is already conquering, and *is to conquer*. He rides a white horse. *It is a conquest of righteousness*—coming with the speed and power which the horse represents. It is the character in which Christ begins the process of gaining possession of the redeemed inheritance. He comes as Commander in Chief of an invisible army; and his staff officers follow Him upon horses of colors which designate the character of their commissions. He has been conquering and gaining the allegiance of many millions through a gospel propaganda, and testing their loyalty to Him by fires of tribulation and persecution. Now He will conquer a great multitude at the end of the gospel age by the judgments of *war, famine, and pestilence*. “When thy judgments are in the earth, the inhabitants of the world learn righteousness.”

2. “I take the opening of these seals as significant of the Lion-Lamb’s entry, by successive stages, upon the right and possession of the earth, and his actings of judicial power and sovereignty whereby he asserts and enforces his claim and title as the victorious kinsman of our fallen race, to the end that all its territory, kingdoms, peoples, and tongues may thenceforward be manifestly and in fact his forever. . . . It is the judicial proceeding of the Almighty *Goel*, to rid ‘the purchased possession’ of the dynasties of wickedness, to cast out the rulers of the darkness of this world, to restore the earth to its proper fertility

and peace, and to bring in the empire of righteousness and salvation. . . . It therefore proves to us that the opening scenes of the judgment include revolutions in the religious views and feelings of men, subduing them into submission to the word and sovereignty of God in unexampled generality and power. To the same effect is the prophecy of Joel, where he connects the great outpouring of the Spirit of God, with the incoming of ‘the great and terrible day of the Lord.’” (Joel 2:28, 32.) Seiss.)

3. Some writers interpret this rider upon the white horse to be the coming Antichrist. But we cannot make *white black*. If, everywhere else, white represents righteousness, it cannot represent anything else here, especially its very opposite. It is by such processes that prophecy is made to fit every kind of human theory. Again, the Antichrist is not to be called forth from the throne of God, nor to be given a crown in heaven. *He is not to conquer*, but is to go down in *everlasting defeat*.

4. “I have shown that horses, in prophetic vision, are images of God’s swift, invisible, resistless power for the defense of his people, especially in its going forth upon the proud, guilty, and unbelieving world. It was so in the case of those seen by Elisha’s servant, and in the case of those mentioned by Zechariah. In these four different horses and horsemen, we are to see four different forms of the coming forth of the judicial power of God upon the inhabitants of the earth, looking to the breaking up of the dominion of wickedness.” (Seiss.)

5. “John beheld a second horse, called into action

in like manner as the first. . . . The color of this horse is *red—fiery—the hue of blood*. This itself is indicative of vengeance and slaughter. . . . His work is specifically described to be the taking of peace out of the earth. A great and terrible weapon is also put into his (the rider's) hand; not the ordinary sword of war (*romphaia*) but (*machaira megale*), a great sword of one having the power of life and death. And the result of his presence is war. . . . The picture is terrific. It presents not only disturbance of the relations of nations, the rising of nation against nation, and kingdom against kingdom; but internecine collisions, civil wars, the murderous hate of one portion of citizens exercised against another portion, and bloody commotions all over the face of society, having no issue but wretchedness and depopulation.” (Seiss.) This is the final fulfilment of Jer. 25:29-31.

6. In Jer. 14:1-6 there is a vivid description of famine conditions. “They sit in *black* upon the ground”—is one of its statements. Lam. 5:10 says: “Our skin is black like an oven, because of the burning heat of famine.” So in Rev. 6:5 black is the color of the horse representing famine. Food stuffs are carefully weighed and measured. A quart of wheat sells for a day’s wages. And the oil and wine, luxuries and intoxicants forbidden. “Let them alone—do not touch them.” The world war created such conditions. Whole nations were restricted in the use of food. Daily rations were weighed and measured; the use of luxuries and intoxicants was largely prohibited and the end is not yet.

7. "A pale, death-green, and cadaverous horse appears; (*chloros*) translated *pale*, denotes a leprous color. (Lev. 13:49; 14:37.) It properly means *green*, and is several times so translated in the Apocalypse and elsewhere. . . . When applied here, it can only mean a greenish ghastliness, something like the color of a corpse or putrefying flesh." (Seiss.) The latter half of verse 8 is the commission given these three horses and riders—thrown upon the screen in succession, but acting more or less in concert. These conditions, still largely covering "the fourth part of the earth," the territory of the beast-empires of Dan. 7, are very evidently fulfilling Jer. 25:15-33, and Jesus' sign-prophecy of nation rising against nation, and kingdom again kingdom, before our own eyes.

LESSON THIRTY-FOUR

THE END OF THE AGE

The signs of the coming of our Lord in judgment as found in O. T. prophecies, and in the words of Christ and the Apostles, and as indicated in the sixth chapter of the Book of Revelation.

And as he sat on the Mount of Olives, the disciples came unto him privately, saying, Tell us when these things shall be? and what shall be the sign of thy coming, and of the end of the age? (Matthew.)

Home readings: Mt. 24:1-51; Mk. 13:1-36

Class readings: Lu. 21:5-36; Rev. 6:9-17

QUESTIONS AND PASSAGES

1. For what sign did the disciples ask? Mt. 24:3; Lu. 21:7.
2. To whom are we specially indebted for this request, and what caution did Jesus give them? Mk. 13:3-5.

3. What were they not to be troubled about, and why? Mt. 24:6; Mk. 13:7; Lu. 21:9.
4. What signs did he first give them? Lu. 21:10, 11.
5. Of what did Jesus say these were the beginning? Mt. 24:7, 8; Mk. 13:8.
6. What other signs did he give them? Lu 21:25, 26.
7. When should these signs appear according to Mk. 13:24, 25?
8. How soon after? Mt. 24:29.
9. What sign shall then appear? Mt. 24:30; Mk. 13:26; Lu. 21:27.
10. When these things begin to come to pass, what should we do, and why? Lu. 21:28.
11. What parable, and what comparison are recorded in vs. 29-31? (Comp. Mt. 24:32, 33-Mk. 13:28, 29.)
12. Within what time would all then

“*verily*” be accomplished? Mt. 24:34; Mk. 13:30; Lu. 21:32. Note 10.

13. With what remarkable statement does he emphasize the certainty of this in the following verse in each gospel?
14. What injunction did he then give? Lu. 21:34-36; Mk. 13:33-36; Mt. 24:42-44.
15. What signs do Joel 2:30, 31, and Acts 2:19, 20, say will be shown, and *before* what?
16. From whose face do men seek to hide in Rev. 6:15, 16; Isa. 2:19-21?
17. What declaration is then made? Rev. 6:17.
18. When does Paul say that day will come? 1 Thess. 5:3.
19. Why should not we be so overtaken? Vs. 1, 2, 4, 5.

NOTES

1. *This lesson is one of the most important in this whole course.* Great confusion exists in the minds of many in regard to the teachings of these passages. We must carefully analyze the questions which the disciples asked. Mark considered those questions of sufficient importance to record the names of the four disciples who asked them. Jesus considered them of such importance that he delivered his most noted prophetic utterance, known as "the Olivet discourse," in response to them. We have reason to thank those four young men for asking, and the three others who so fully recorded the questions and our Lord's most interesting reply; and, most of all, to thank Him for the disclosures He made.

2. There were two questions. First, "When shall these things be?" This question was in regard to the destruction of Jerusalem and the temple. This we are omitting, as that event occurred in A.D. 70, and is now in the past. The second question Matthew records as "What shall be the *sign of thy coming*, and the *end of the age?*" Mark says: "What shall be the *sign* when these things are *about to be* accomplished?" Luke says: "What shall be the *sign* when these things are *about to come to pass?*" They did not ask him what was to occur *after* his coming, or of the judgment scenes to follow. They asked only for a *sign* by which the *nearness of His presence* could be discerned, and the judgment scenes *about to be* accomplished—*about to come to pass*.

And these are the questions which Jesus answered.

True, he went beyond their request, for he gave them not only the first great sign, but added others which were to follow later. Then, according to Matthew (Chap. 25), he added two important descriptive parables, and a description of the separation of nations.

3. Notice, now, how perfectly the signs which Jesus gave to the disciples fit the opening of the seals of Rev. 6. There is no sign to fit the opening of the first seal, perhaps, as the crowning of the Conqueror occurs in heaven. He carries a bow, the *sign* of a conqueror, but no arrows are seen. And yet, Mt. 24:14 is often quoted as a sign which must be fulfilled before the end comes. And is not the ever increasing impetus of the world-wide missionary movement of the past 100 years evidence that The Conqueror has been crowned in heaven, and has been directing his bloodless conquest from the skies? And has not this gospel already been preached unto all the nations for a testimony? But since the beginning of the great war, which, indeed, on the one hand, was causing a great falling away among certain classes, was on the other hand opening up opportunities for Christian conquest such as have never before been opened. Never before was the Bible, or Testament, in such demand as now, or such fields white for harvest.

4. The immediate cause of this sudden sobering of millions of men, and their readiness to surrender to the Conqueror, was the appearance of the three other horses and riders, bringing war, famine, and pestilence over a fourth part of the earth, and the *cup of the wine of God's wrath*, which is even yet being held to

the lips of every nation on earth. "*And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them.*"

5. According to Matthew and Mark "those days shall be *tribulation*, such as there hath not been the like from the beginning of the creation which God created, until now and never shall be." Certainly, there never before was such tribulation as the world has witnessed since the war began. It is usually considered that this refers to the "time of Jacob's trouble" of Jer. 30:7 and Dan. 12:1, where Daniel says "there shall be a time of trouble such as never was," etc.; and this seems to apply specifically to a time later than that mentioned in Matthew and Mark. But one is evidently a *world-wide* tribulation, not equaled since creation, the other *strictly Jewish*, not equaled since there was a nation. We may not be able to harmonize this seeming discrepancy, unless we consider both as applying to the time of the end in general. Certain it is, that both Matthew and Mark place this world tribulation *before* some of the other *signs* of the coming of the great day. In Jer. 30:6, 7 the "time of Jacob's trouble" is twice compared to travail. Twice also in Mic. 4:9, 10, and once in 5:3, and again in 1 Thess. 5:3. Travail comes in *successive pangs*. Jesus said of the signs which he gave, "All these things are the *beginning of travail*." Israel's travail is already begun; but her final pangs are yet to come. The great tribulation, or "distress of nations," ends before the sun is darkened.

6. The sign which immediately follows *that tribulation* is the *darkening of the sun and moon* and the

falling of the stars, which, in Rev. 6:12, 13, occur at the opening of the sixth seal; “*and then*,” according to Mt. 24:30, Mk. 13:26, and Lu. 21:27, “*and then shall appear the sign of the Son of Man in heaven*”—“*the Son of Man coming in clouds with great power and glory*”—“*the Son of Man coming in a cloud with power and great glory.*” This is distinctly stated by Matthew to be a *sign*—not the actual coming to earth. Rev. 1:7 says “Behold he cometh with *clouds*; and *every eye shall see him.*” And all the tribes of earth *mourn*. So in Rev. 6:16 they cry for hiding from the glorious “*face of him that sitteth on the throne,*” which John saw in *heaven*—not on earth. And it is not until this occurs that the announcement is made in V. 17 that the *great day of wrath* is *come*. This agrees also with Joel’s prophecy, quoted also in Acts, where the darkening of the sun and moon is mentioned as among the *signs* which would appear *before* the “*great and terrible day of the Lord cometh.*” In other words the “*day*” does not begin until the last *sign* appears—the *Judge on his throne in the clouds.*

7. The first act of the Son of Man as he sits upon his judgment throne, according to Matthew and Mark, is the sending forth of his angels—“*messengers*”—“with a *great sound of a trumpet*, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Some consider this the time of the first resurrection and translation of the saints. There is the sounding of a trumpet, but it is not the *last* trump. There is no Scripture warrant for the notion that Jesus will come for his saints *silently*. “*For the Lord himself shall descend from*

heaven, with a *shout*, with the *voice of the archangel*, and with the *trump of God*;" then we are to be caught up to *meet him in the air*. But there is nothing said here, in Matthew and Mark, about any resurrection, or translation. It is not yet time for these. They do not occur among the *signs*, nor until later in the "day"—as we shall see in a later lesson.

8. There is a prevalent notion that the trumpet call of John to come up into heaven (Rev. 4:1), is typical of the trumpet call to the saints for the rapture. But there is no indication that this is intended to be typical of that event, any more than that the trumpet call to John in 1:10, 11 is intended to be typical of a similar call to the saints to write letters to the seven churches. And if we are correct in seeing in the great war of 1914-19 the *great sword* of Rev. 6:4, the time is already past, in the order of events, for such a translation, to correspond with John's call.

9. Jesus said, "When ye see these things *begin* to come to pass, *look up, and lift up your heads; because* your redemption *draweth nigh*." Then, after giving them the parable of the fig tree budding out as a sign that Summer is nigh—we *see* and *know* of our *own selves* that it is—"Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is *nigh*." We are not to *guess*, but to *know*; and we are to know because we *see* these things coming to pass. We are then to be here to see them; otherwise they could not be *signs* to us.

10. Immediately following these statements, and as a further assurance of the *nearness* of the coming Kingdom, Jesus said: "Verily I say unto you, that

generation shall not pass away, till *all things be* accomplished.” Strangely, the Greek “baute” has here been translated “this” in our English versions. It may mean either “this” or “that.” It cannot here refer to the generation living in the time of Christ, and it certainly does refer to the time “when these things are coming to pass.” They—*these things*—shall then be accomplished within a generation at that time.

11. The results of the opening of the fifth seal are not visible to us, as it has to do with disembodied souls. It comes *before* the darkening of sun and moon. Seiss says that under the altar of Solomon’s temple was a great underground cavity, which he has seen, and into which the blood of the victims of the altar flowed. “And as the life of the animal was in its blood, this vast subterranean cavity was, naturally enough, regarded as the receptacle of the lives of the victims which were there slain. The Mohammedans to this day, as I was told on the spot, regard it as the place where spirits are detained until the day of judgment. They call it *The Well of Spirits*. . . . All martyrs are contemplated as sacrifices to God. And as sacrifices to the heavenly altar, their souls pass into the sacred receptacle beneath that altar.”

LESSON THIRTY-FIVE

SEPARATIONS AND SEALINGS

Judgment of nations and separation of sheep from goats. The sealing of the elect of Israel in their foreheads. The great multitude which no man could number out of every nation and of tribes and peoples and tongues, standing before the throne.

When the Son of Man shall come in his glory . . . before him shall be gathered all the nations: and he shall separate them one from another as the shepherd separateth the sheep from the goats. (Jesus.)

Home readings: Mt. 13:36-52; 25:31-46;
Eze. Chap. 8 and 9.

Class reading: Rev. 7:1-17.

QUESTIONS AND PASSAGES

1. What scene did John next witness?
Rev. 7:1.

2. Whom did he next see, from where, and what did he have? V. 2a.
3. How did he cry, and what did he command? Vs. 2b, 3.
4. How many were sealed, and who? Vs. 4-8.
5. What was the seal mark? Rev. 14:1.
6. What similar vision did Ezekiel see according to Eze. 9:3-6?
7. How and where, and to what day, are Christians sealed? 2 Cor. 1:21, 22; Eph. 1:13, 14; 4:30.
8. From where shall the elect be gathered when Jesus comes with power and great glory? Mt. 24:30, 31.
9. Where will he then sit, who next will be gathered, and for what purpose? Rev. 6:16; Mt. 25:31-33.
10. What will the *King* say to those on his right hand, and why? Vs. 34-36.

11. What shall he say to them on his left hand, and why? Vs. 41-43.
12. By what parables did he illustrate this separation in Mt. 13:37-43, 47-50?
13. What question is asked in Rev. 6:17?
14. Whom did John see *standing* before the throne in Rev. 7:9a? (Comp. Mal. 3:2.)
15. With what were they arrayed, and what was their cry? Vs. 9b, 10.
16. Who were standing around about the throne, and what did they do and say? Vs. 11, 12.
17. These in white robes, *who are they*, and *whence came* they? Vs. 13-15a. (Comp. Mt. 24:21.)
18. What protection shall they enjoy, and what exemption? Vs. 15b, 16. (Comp. Isa. 49:10.)
19. What shall the Lamb be to them? V. 17a.
20. What shall he do for them? Vs. 17b, c.

NOTES

1. Persons familiar with the teachings of leading commentators will see that the notes on these lessons are not in entire harmony with them. This is not because of any desire to differ, or to introduce novelties, but from honest conviction after most careful and prayerful study. Do not hesitate to read what others teach, and after comparison with these notes, and especially with the Bible, draw your own conclusions.

2. The first scene presented after the announcement that "the great day of their wrath is come," is that of four angels at the extremities of the earth, holding the four winds of the earth. "The four winds" are often mentioned in the Bible. Jer. 49:36 says that Elam should be scattered to the four winds. Zech. 2:6 says of the Jews, "for I have spread you abroad as the four winds of the heavens, saith Jehovah." In Mt. 24:31 Jesus said that the angels would gather the elect from the four winds. In Rev. 7:11, all the angels are said to be about the throne. Since it is stated so explicitly in the gospels that it is when Jesus comes in his glory, with all the angels, that his elect are gathered, and, as we saw in Lesson 34, it is thus that he comes just before the announcement is made that the *great day* has come, we can hardly do otherwise than to connect this sealing of the elect 144,000 of Israel in Rev. 7:3, 4, with the gathering of the elect of Mt. 24:31, as the *first event of the great day*.

3. In Dan. 7:2-4 it was the breaking forth of the four winds upon the great sea that preceded the coming of the four great beasts out of the sea. It was the political surging of nation against nation before the world kingdoms rose out of the great sea of humanity. Rev. 7:1 comes after the most terrific surging of the nations of earth ever known. But now these four winds are quieted and held back from further destruction, while this gathering and sealing of the elect of Israel proceeds. It has required 1,900 years, so far, to secure the heart sealing of the saints in Christ for that great day. It may require some time to accomplish the forehead sealing, the intellectual acceptance and recognition of Jesus as the rightful heir to David's throne, by those Israelites whom God has chosen to perpetuate the race. Dan. 12:1 says: "*And at that time thy people shall be delivered, every one that shall be found written in the book.*" These are doubtless the ones who are sealed with God's mark of ownership. But, with no political opposition or commotion of the four winds, the sealing of so small a number as 144,000 will probably occupy a comparatively short time.

4. But this period of peace and quiet among the nations is to continue, evidently, until the great multitude which no man could number—all "the servants of our God" out of every nation and tribe and people and tongue are sealed, for in V. 15 we find them serving also. These, coming next in order here, seem to be identical with the "sheep" which are separated from the "goats" after the angels have gathered them. There are at least two things which seem to

require some years for their accomplishment before the forces of destruction are again turned loose, as they are in the next chapter. One is the rebuilding of the temple in Jerusalem. The other the rebuilding of "that great city, Babylon." But all must be accomplished within *this generation*.

5. It is plainly evident all through the Bible that the purpose of God, in all his dealings with men, is to win back his revolted subjects to a willing allegiance to Himself and to his Son. The Son of God made this world. It is his, although in a state of revolt. He is winning allegiance by offers of amnesty to all who will submit to his rule. By the election of grace, he is separating out a chosen company to sit down in the Kingdom with him, and participate with him in the *government* of the world. These are *regenerated* and become *partakers of the Divine nature*, and in the first resurrection, are transformed into the *likeness* of his *glorious body*. They become the bride of Christ and reign with him.

6. But there are also *subjects* over which to reign. These are the approved sons of Adam. In the scene depicted in Mt. 25:31-46, when the *nations* are brought before the throne, the separations that take place are not made on the basis of a personal acceptance of Christ by *faith*, but on the basis of *their treatment* of *those who are Christ's—His brethren*, not *their brethren*. When speaking to his own disciples of God, he spoke of Him as "*your Father*." But here he does not say "*your Father*," but "*my Father*"—even when addressing the "*righteous*." They are not a *holy* people, but *righteous*. Holy people are

righteous, but not all righteous people are holy. Lot is called a righteous man in the Bible, but he is not classed as a "holy man of God." Holiness has to do with our relationship toward God; righteousness, largely, at least, with our conduct toward men.

7. Again, both John and Jesus began their ministry calling men to enter the *Kingdom of heaven*. All through his ministry he taught of the Kingdom of heaven and explained it by parables, and otherwise. Here, to these "sheep," he says nothing about the Kingdom of heaven, but "the kingdom *prepared for you from the foundation of the world*"—a worldly kingdom—not the heavenly Kingdom introduced by John.

8. Notice also that while the members of the heavenly Kingdom are to "sit down" in that Kingdom as associate rulers, these "sheep," after their separation, as seen in Rev. 7:9, are *standing before* the throne—the attitude of *servants*, and who in V. 15 are said to *serve*—not rule. Again, in V. 17 it is said that the Lamb shall be their *Shepherd*—which seems to identify them with the *sheep*. He that sits upon the throne spreads his tabernacle *over* them (R. V.), indicating a gracious act toward those who are not residing in his courts, and as a sign and divine assurance of protection from the woes and bowls of wrath which are to be poured out upon the wicked "goats." These have come through the great tribulation of Mt. 24:21, 29, escaping the fate of those under the altar, but having suffered the privations and terrors of the great war, in their loyalty to the cause of righteousness. But they are not to suffer the in-

dignation of a righteous God when it is poured out upon his enemies—no more hunger and thirst or terrific heat—which is depicted in Rev. 16:8.

9. There is a very striking resemblance between the judgments of God upon Egypt, when Pharaoh refused to let Israel go, and the judgments of the great day, when Satan struggles to keep the world under his control. When Moses demanded the release of Israel from bondage, Egypt subjected Israel to a terrible tribulation. The impossible was demanded, and they were punished for not doing what they could not do. They also suffered with the Egyptians in the first plagues. Then God spread his pavilion over Israel, and the remaining plagues could not touch them. Swarms of flies filled the houses of the Egyptians, but they did not molest Israel. The murrain killed the cattle of Egypt, but not one belonging to Israel died. Hail and lightning wrought terrible havoc, but not in Goshen. Three days of thick darkness covered the land; but Israel had light.

Now notice; Israel was not a *sinless* people; they had to be told who Jehovah was, and even at Mt. Sinai they worshipped a golden calf. But they were God's elect, and were saved from these plagues because of *His* purposes in them. So in this approaching judgment, the Lord's sheep are in some way to be shielded from some of the judgment plagues, at least, and the destruction which awaits the finally rebellious wicked, and they are to become the progenitors of the millennial peoples, who will beat the swords of this age into the plow-shares of the age to come.

10. Further evidence that these sheep are not saints

is found in the fact that the Lamb "shall guide them unto the fountains of waters of life." This is what he did for the woman of Samaria. It was the water of life that he offered to the Jews in Jn. 7:37-39. He told the woman that whosoever drank of that water should never thirst again, but it should become "a well of water springing up unto eternal life." These sheep, therefore, have not yet tasted that living water. Again we find that at the close of the 1,000 years, when Satan is loosed again, these same people, or their descendants, fall an easy prey, multitudes of them, to his deceptions, and revolt against the rule of Christ and his saints; which is proof of their unregenerate nature, and that many had not drunk of that water of life.

11. John, representing the saints of Christ in Rev. 1:5, says, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings,"—or, R. V., "made us (to be) a kingdom," etc. This is the "washing of regeneration." *He washes us.* We become partakers of *his life*. Notice the difference here. "*They* washed their *robes*, and made them *white* in the blood of the Lamb." External righteousness wrought by themselves—the influence of the life (blood) of Christ upon their outward conduct, showing a desire for clean lives. There are many millions of such today.

12. The words "eternal" and "everlasting" in Mt. 25:41, 46, are very misleading. The Greek word *aionios* means simply *age-lasting*, and should be so translated here, as also in other passages. The righteous are to enjoy age-lasting life—as the ante-

diluvians did. From O. T. prophecies it is clear that the people of the millennial age will be subject to death. Isa. 65:20 says: "There shall be no more an infant of days, nor an old man that hath not fulfilled his days; for the child shall die at a hundred years old, and the sinner being a hundred years old shall be accursed." Both the life, and the punishment specified in Mt. 25:41, 46 are to be age-lasting only. After the 1,000 years another resurrection and judgment comes. Great confusion has resulted from the translation of "aion"—*age*, into "everlasting," or "eternal," in so many places, and frequently into "world." In recent years many writers are substituting "age" "age-lasting," or, as G. Campbell Morgan does, "age-abiding," in such passages.

13. The picture of the separation of sheep and goats in Mt. 25 indicates an actual segregation of the baser elements of society, the "abominable, and murderers, and fornicators," etc., into a territory by themselves. Other passages indicate the territory of the world empires of Daniel, the kingdom of the Beast of Revelation, as the herding ground of the goats; and that they will be forcibly imprisoned and deported to that territory. (See Mic. 12, 13, and Zech. 5:5–11, Note 10, Lesson 46.)

Also, "He will thoroughly purge his threshing floor," taking all righteous people out of that land before his judgments fall upon the wicked.

14. We do not see any angels holding the four winds—destructive forces—but we see a movement working to that end. *More than forty nations* are bound together *to abolish war*.

No, this is not the ten horned "Beast" of prophecy. The time has not come for that combine, and its purpose will not be a peaceful one. Only *ten* powers will ever be included in it. Disarmament must come *before* swords are beaten into plow-shares.

LESSON THIRTY-SIX

THE SEVENTH SEAL OPENED

Silence in heaven. Seven angels with seven trumpets. Another angel with incense and prayers. Fire cast upon the earth, followed by thunders, voices, and lightnings, and an earthquake. The sounding of four of the trumpets, and what followed.

I came to cast fire upon the earth; and how would I that it were already kindled. (Jesus.)

Who can stand before his indignation? . . . his wrath is poured out like fire. (Nahum.)

Home readings: Psalms 78, 79; Zeph. 1:14–2:3; Rom. 1:18–2:16.

Class reading: Rev. 8:1–13.

QUESTIONS AND PASSAGES

1. What followed the opening of the seventh seal? Rev. 8:1.

2. What did John see, and what were given them? V. 2.
3. What did another angel have, and what was given him? Vs. 3a, b.
4. What should he do, and with what result? Vs. 3c, 4.
5. What did he then do, and what followed? V. 5.
6. What did the seven angels then do? V. 6.
7. What followed the sounding of the first trumpet? V. 7a.
8. What was the result on the earth? V. 7b.
9. What occurred when the second angel sounded? V. 8a.
10. What was the result in the sea? V. 8b, 9.
11. When the third angel sounded what fell, and where? V. 10.

12. What was the effect on men? V. 11.
13. What followed the fourth trumpet? V. 12.
14. How did God say he would bring Israel out of Egypt? Ex. 7:4.
15. What did he do to the river, the fish, and the people in Egypt? Vs. 20, 21, 24. (Comp. Rev. 8:8, 9.)
16. What judgment on Egypt is recorded in Ex. 9:22-26? (Comp. Rev. 8:7.)
17. Who were preserved through the flood? 2 Pet. 2:5.
18. Whom did God deliver when he destroyed Sodom? Vs. 6, 7.
19. What does V. 9 say the Lord knows how to do? Note 4.
20. How are the *Sealed* of Chapter 7 to be preserved from harm in Rev. 9:4?

NOTES

1. It is interesting to observe the orderly program of this Book. First its magnificent introduction; next its messages of warning and counsel to prepare the Church for the coming of the great day. Then the initiatory events, in heaven and on earth, involving the great tribulation of the righteous by the wicked, and signs in the earth and in heaven. Then the first act of the great day in the judgment of the nations and the separation of the wicked from the righteous, and provision for the protection of the latter and punishment of the former.

But *God's direct punishments* do not begin to fall upon them until the *seventh seal* is opened. From the seventh seal come the seven trumpets. When these are sounded, judgments from God are poured, with increasing violence, upon the earth; the last three of these judgments are called *woes*. From the seventh trumpet come the seven bowls of the wrath of God. The effects of their pouring out are called the seven last plagues. The last half of the book is filled with the details of events which are connected with these plagues, consummating in the transfer of the dominion of the world from Satan to Christ, His millennial reign, and the final delivery of the kingdom to God, the Father, a perfected realm.

2. Before proceeding to study these judgments, we should understand something of their nature and purpose. (a) A "judgment" may be the expression of opinion or decision, with advice or warning. Such are the judgments of the seven churches. They do

not belong in the day of wrath; they are fore-warnings of it. (b) The passing of sentence—as is done after the separation of goats from the sheep. (c) The giving of awards, as premiums by the judges. The prizes at Greek races were awarded from a “Bema”—a tribunal. It was to the bema of Caesar that Paul appealed. So, in Rom. 14:10 Paul says: “for we shall all stand before the bema of Christ.” And in 2 Cor. 5:10, “For we must all be *made manifest* before the *bema of Christ*.” While sentence of condemnation might issue from the bema, such sentence or condemnation is called a “*krisis*” in the Greek. This is the word used wherever the judgment of the wicked is mentioned. The Christian is not involved in this, for Christ said (Jn. 5:24), that such should “not come into *krisis*.” (d) The execution of sentence—the administration of punishment—is also called a judgment, and it is to be so understood in connection with the disasters which follow the sounding of the trumpets.

3. The purpose of these judgments is not to satisfy a cruel rage, or a mere angry vengeance of God on account of the sinner’s treatment of Him, but to induce the sinner to *repent*. This is evident from the increasing severity of the punishments. If repentance could be secured by the lighter punishments, the more severe ones would not be necessary. But the best evidence that the securing of penitence is the real aim, is in the repeated, sorrowful assertion that “the rest of mankind, who were not killed with these plagues, *repented not*.” God is “not wishing that any should perish, but that all should come to *repentence*.” This 2 Pet. 3:9 says of the judgment day.

4. Another expression which occurs eight times in this book should be noticed. It is "*they that dwell upon the earth.*" The Greek for "dwell" in all these places is "katoikeo," *to settle down.* The expression in every case refers to those upon whom these judgments fall. They seem thus to be identical with the goats—the *settlings or dregs of humanity*, after their separation from the sheep. Thus in Rev. 8:13 the great voice of the eagle says "Woe, woe, woe, for them that *dwell on the earth.*" That the sheep are not to suffer these woes is made more certain by the statement of 9:4, where only such men as have not the seal of God on their foreheads suffer. In Rev. 3:10 the church of Philadelphia is told, "I also will *keep thee from the hour of trial*, that which is to come upon the whole world, to *try them that dwell upon the earth.*" Here we see the class that *must suffer* these judgments, and those who are *kept from* them.

5. The "silence in heaven" is fitting in connection with the burning of incense, pending the beginning of the dispensation of God's judgments. Smith's Bible Dictionary says: "When the priest entered the Holy place with the incense, all the people were removed from the temple, and from between the porch and the altar (cf. Luk 1:10). *Profound silence* was observed among the congregation who were praying without (cf. Rev. 8:1); and at a signal from the prefect, the priest cast the incense on the fire, and, bowing reverently towards the Holy of Holies, retired slowly backwards. . . . Incense . . . would rather seem to be *symbolical*, not of prayer itself, but of that which makes prayer acceptable,—the intercession of Christ.

In Rev. 8:3, 4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints."

6. Dr. Bullinger says: "The prayers offered on earth are, during this period of silence, formally presented before God, and the answer is formally announced in the preparation of the seven angels to sound their trumpets and declare war against Satan and all his hosts."

Dr. Seiss says: "This angel has a censer of gold, an implement belonging to the Holy of Holies, and used only by the high priest; which would seem to indicate our great High Priest that has passed into the heavens, Jesus the Son of God. This angel casts fire into the earth; and Jesus says of himself: 'I came to cast fire into the earth; and what could I wish if it were already kindled? . . . And when the sublime Priest-angel of heaven turns his fire-filled censer on the earth, we have come to the day that shall burn as an oven, in which all the proud and ungodly shall be as stubble to the devouring flames. . . . This fire is taken from the altar. . . . The same fire that wafts the devotions of the obedient into the presence of God, kindles the hell of the unbelieving and the neglectful.' The thunders, voices, lightnings and earthquake are premonitions of the terrors of the judgment day.

7. The statement that the seven angels *prepared themselves* to sound, suggests the tremendous importance of their part in what is to follow, and the great thoroughness with which everything was made ready for the events of the great day. It seems probable that one of these seven angels that stand before God

is Gabriel, who said to Mary (Lu. 1:19, 26), "I am Gabriel, that stand in the presence of God." Michael the Archangel is probably another, if not the *first* in rank, as Gabriel said to Daniel that Michael was "one of the chief princes." These events are in the hands of the highest and most competent of heavenly beings.

8. Micah 7:15 says, "*As in the days of thy coming forth out of the land of Egypt, will I show unto them marvellous things.*" We have no reason to doubt that these things will be just as real and literal, as were the plagues of Egypt. Jer. 23:19, 20 says: "Behold the tempest of Jehovah, wrath is gone forth, yea a whirling tempest: it shall burst upon the head of the wicked. The anger of Jehovah shall not return, until he have executed, and till he have performed the intents of his heart: *in the latter days ye shall understand it perfectly.*"

9. The word for "temptation," in 2 Pet. 2:9, in the Greek is equally well rendered "trial" (and is so rendered in Rev. 3:10), which would better convey the meaning which the context evidently demands—as Noah and Lot were delivered, or preserved from the trials to which the wicked world and the wicked Sodomites were subjected. The saints are no doubt included among the righteous in their preservation from these judgments.

LESSON THIRTY-SEVEN

THE FIRST AND SECOND WOES

The sounding of the fifth angel. The fallen angel opening the pit of the abyss; the smoke as of a great furnace, darkening the sun; the locusts, their power and limited commission. The second woe. The four prepared angels, and their commission. The number of their armies, and their methods of destruction. No repentance.

And it was said unto them that they should *not hurt* the grass . . . but *only such men as have not the seal of God on their foreheads.*

And they *repented* not.

Home readings: Ex. 10:1-20; Joel 2:1-20.

Class reading: Rev. 9:1-21.

QUESTIONS AND PASSAGES

1. What followed the fifth trumpet? Rev. 9:1.

2. What occurred when the pit was opened? Vs. 2, 3a.
3. What power was given them, and with what restrictions? Vs. 3b-5a.
4. What shall men seek and not find? V. 6.
5. Describe the locusts. Vs. 7-9.
6. How are they to hurt men, and how long? V. 10.
7. How do they otherwise differ from ordinary locusts? V. 11; Prov. 30:27.
8. What is said of the locusts of Ex. 10:14?
9. What is the woeful presage of Rev. 9:12?
10. From what did a voice come when the sixth angel sounded, and what was said? Vs. 13, 14.
11. For what was the four angels prepared? V. 15.

12. What was the number of the horsemen of their armies? V. 16.
13. What is said of these vision horses and riders in V. 17a?
14. What were the heads of the horses like, and what issued from their mouths? Vs. 17b, c.
15. What did these three plagues do? V. 18.
16. With what do these horses hurt? V. 19.
17. What did the rest of mankind not do? V. 20a.
18. What age-long sin of sins is mentioned? V. 20b.
19. What other sins are not repented of? V. 21.
20. What is the final destiny of such people? Rev. 21:8.

NOTES

1. Rev. 8:13 calls attention to the difference in character and severity of the last three trumpets from the first four. The first four directly affect the physical earth and indirectly affect men. The last three bring woes directly upon "them that dwell upon the earth." Whether this announcement is made by a real eagle or not may not be of first importance; but it is important that we do not try to improve on God's Word by saying that it was *not* an eagle.

2. "The first trumpet brings hail and fire mingled with blood, and results in terrible devastation in field and forest. . . . The second judgment affects the sea, turning part of it into blood, and destroying life in a third part of it." (Pettingill.) That which resembles a great mountain burning with fire, perhaps an immense meteor, is cast into the sea, which, by the tremendous waves produced, would naturally be very destructive to ships. The decomposition of this great mass in the sea might chemically change the water to the consistency and color of blood and make it poisonous. Whether the great star of the third trumpet, burning as a torch, is also a meteor, we can only surmise. Possibly it is a great meteor bursting over the Alps and scattering its bitter, poisonous material and so infecting the waters of the many rivers that rise among them. But, whatever this star may be, the waters of a third part of the rivers will cause the death of many men. A darkening of the sun, moon and stars follows the fourth trumpet. But, beginning with the fifth trumpet, woes come directly upon *men*.

3. The words most frequently translated "earth" in the Bible are just as frequently rendered "land" or "country." We use the word "earth" sometimes to denote the planet, and sometimes the soil in a flower pot. It is not always easy or possible to tell, in these lesson passages, whether the whole earth, the whole known world before the western continent was discovered, or the land or country which might be under discussion at the time, is meant. Many writers consider the scenes of the Book of Revelation as applying, at least in the main, to the countries constituting the so-called "world-kingdoms"—the "Beast" kingdoms. But if the recent war zone is indicated in Rev. 6:8, then the whole territory of the beast-kingdoms would constitute only one-fourth part of the then known world. But if a smaller territory were under consideration, it might be described in the same terms. It is not certain, therefore, whether the scenes of this lesson are to be confined to the war zone, including the Mediterranean as the sea into which the burning meteor falls, or whether the whole eastern continent, or the whole earth is involved. It seems probable that some portion of the world, possibly the western continent, or even all the world outside of the beast-empires, will be immune from these disasters, and reserved for the safe-keeping of the "sheep." But the wicked are "they that *dwell on the land*" of the beast.

4. In the parables of the kingdom the wicked are to be severed *from among* the righteous, and cast into the furnace of fire. It is evident from other prophecies that there is to be a gathering of nations to fight against Israel before the end comes. There are evi-

dences of a tendency in the world toward purging out the criminal and lawless elements from among law-abiding peoples. Babylon the great seems to be destined to become the center of attraction for the worst elements of human society. The wealthy men, who have made their millions out of the vices of all lands, could build a most magnificent city on the Euphrates, when prohibition drives them, or their business, out of other countries, and there establish the attractions which would draw men of their own type into those regions. But by whatever means the wicked are to be severed from among the just, they are probably to be gathered into that region, and as the woes are to be visited upon the incorrigibly wicked, it may be unnecessary that the whole earth should be thus visited.

5. The star seen when the fifth angel sounded was, according to the R. V., a *fallen star*. It is evidently not a meteor, but more likely a fallen angel. He is given a key with which he opens the pit of the abyss, and releases the locusts. "These were no common locusts. Those that came in the plagues of Egypt were no common locusts either. . . . They seem from their description to be a kind of *Infernal Cherubim*. The horse, the man, the lion, and the scorpion are combined in them. They are called locusts, though they are supernatural. . . . Common locusts eat up and destroy only vegetation: beyond this they are not injurious. But these, from the bottomless pit, are designed for a very different purpose. Human beings are the objects of their assaults. Though released from the pit, they cannot go beyond the 'power' given

to them." (Bullinger.) Possibly these creatures are only intended to "typify some spiritual truth"; but what truth? Why should not these locusts be just as real creatures as those of Ex. 10:14?

6. The power of these locusts is in their *tails*. The pain inflicted by their sting is so terrific that "in those days men shall seek death . . . they shall desire to die." But they will be prevented from dying, and the locusts are *forbidden to kill*. The territory occupied by those who have the seal of God on their foreheads is probably exempt from their invasion. At least they are not permitted to hurt them. "For in the day of trouble he will keep me secretly in his pavilion: in the *covert of his tabernacle* will he hide me." (Psa. 27:5.) But when the sixth trumpet sounds and the second woe comes, armies of infernal horsemen are turned loose "that they should *kill* the third part of men." If the locusts were forbidden to hurt the sealed ones, certainly these more terrible creatures will not be permitted to do so.

7. In both of these woes are seen the evidences of *organization* among the denizens of the lower regions. The locusts "have over them a *king*," whose name, meaning *Destroyer*, is given in both Hebrew and Greek; and in the second woe four evil angels seem to head the immense armies, numbering 200,000,000, of death-dealing cavalry. And from Joel 2:7-9 it would appear that they are thoroughly drilled. "And they shall march every one on his ways, and they shall *not break their ranks*." The most cruel, demoniacal armies of the recent war were the most thoroughly trained and equipped—And the fire and smoke and brimstone issuing from the mouths of the

monsters of Rev. 9:17, 18 might be as good a description as could be given to people who knew nothing of modern warfare, of the awful, death-dealing missiles, the liquid fire, and choking gas used by the enemies of all righteousness in the great world struggle. And yet, it is only wicked men or devils who could devise and use such weapons of death against the righteous; while in this chapter it is the *wicked* who are suffering—not the righteous. It seems therefore necessary to conclude that these are supernatural creatures or machines controlled by the intelligence of “them that sat on them.”

“The tormenting locusts continued for *five* months; this, it would seem, is to continue for more than *thirteen*. ‘The hour, and day, and month, and year,’ noted by the seer, would seem most naturally intended to measure the exact duration of the plague.” (Seiss.)

8. The plagues of Egypt were sent in increasing severity, culminating in the death of the first-born. But instead of humbling Pharaoh, his heart was hardened until the final blow fell, when he relented and allowed Israel to go, but did not repent; for he again sought to recover them, and he and his army drowned in the Red Sea. So after these plagues had killed one-third of “them that dwelt on the earth” the remaining two-thirds repented not. Certainly those who were “sealed” were not among them.

9. The one great sin of idolatry is looming up as the main distinguishing characteristic of the wicked, with the other sins, afterward mentioned, which are always found where idolatry exists. The final test is of allegiance to God, or idols; Satan or Christ. The final struggle for supremacy is yet to come.

LESSON THIRTY-EIGHT

THE CHALLENGE

The descent of the Claimant to earth's domain, with open title in hand, contesting his right to sea and land. The *great voice as of a Lion*, reinforced by *the Seven Thunders*. The Oath. The Depositary. The Throne room. The Two Witnesses. The earthquake.

And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto his people. (Joel.)

Home reading: Eze. 43:1-17.

Class reading: Rev. 10:1-11:14.

QUESTIONS AND PASSAGES

1. Describe the Angel of Rev. 10:1.
(Comp. Rev. 1:14, 15.)
2. What did he have, and what did he do?
V. 2.

3. How did he cry, and with what accompanying voices? V. 3.
4. Do not Jer. 25:30, 31; Joel 3:14-17; Hos. 11:10, 11 refer to this event?
5. What was John about to do which he did not do, and why? V. 4.
6. What is the meaning of the *great oath of* Vs. 5-7. R. V. (Comp. Dan. 12:7.)
7. What oath is recorded in Isa. 45:23?
8. What voice then spoke, to whom, and with what command? Rev. 10:8.
9. What did John do, and with what results? Vs. 9, 10.
10. What did "they" say to him? V. 11.
11. What was given him, and what did "one" command him to do? Rev. 11:1, 2a.
12. Why should he not measure the court? V. 2b.

13. For how long a time are his two witnesses to testify, and how are they to be clad? V. 3.
14. Before whom are they standing? V. 4.
15. What powers are given them? Vs. 5, 6.
16. When they have finished their testimony, by whom are they to be killed, and who is he? Vs. 7; 13:1.
17. In the street of what city will their bodies lie, and how long? Vs. 8, 9.
18. Who shall look on them, and what will they do? Vs. 9, 10.
19. What then occurs, and with what result? V. 11.
20. What great voice did they hear, and what followed? V. 12.
21. What in that hour? V. 13.
22. What is past, and what comes quickly? V. 14.

NOTES

1. It was “another angel” who cast fire on the earth in Chapter 8. It is “another *strong* angel” who *comes down out of heaven*, and sets his right foot on the sea, and his left foot on the earth. His face like the sun, and his fiery feet suggest former visions of Christ. He is arrayed with a cloud, as Jesus is to be when he comes. The rainbow on his head is the sign of God’s covenant promises, now about to be fulfilled. He has the same little book in his hand which once was sealed with seven seals; for, in the original, that is also a “small book.” But now the book, or roll, is unsealed and *open*. The earth is redeemed, and he holds its title.

“To set one’s foot in a place expresses a purpose to take possession of that place. Jehovah said to Israel; ‘Every place whereon the soles of your feet shall tread shall be yours.’ (Deut. 11:24.) And when this mighty angel deliberately sets his right foot on the sea, and the left foot on the land, he thereby claims possession of it, and asserts his purpose to take it as his own, and to establish his occupancy and rule over it.” (Seiss.) God had covenanted; “I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. . . . Thou shalt dash them in pieces like a potter’s vessel. . . . For his wrath will soon be kindled. Blessed are all they that take refuge in him.” (Psa. 2:8-12.)

2. Voices, great, loud, strong voices, are mentioned many times in Rev. But here is more. It is a *great* voice, *as a lion roareth*. It is also reinforced by the

voices of the seven thunders. In Rev. 4:5 the thunders are said to proceed from the throne. The roar of a lion is a challenge, and a warning. It gives notice of proprietary rights which must be recognized. This challenge is backed by the full power of the throne of God. Seven is the number of completeness, and occurs 40 times in this book. The enemy in possession must therefore vacate, even if it requires all the power of the throne of God to evict him.

3. We are not informed what the seven thunders uttered. John was so eager to write what he heard that the things uttered must have been glad tidings; but the world is not yet ready for them. We must wait until we hear them in reality, and not in vision, for John was told to seal them up and write them not. This is the only time John was told to seal anything up and not write.

4. In various places in the O. T. God is said to have sworn to Abraham, Isaac, Jacob and David. Acts 2:30 says of David "that God had *sworn with an oath* to him, that of the fruit of his loins he would set one upon his throne." This he is now preparing to do. And now the Son of God lifts his right hand to heaven, "and sware by him that liveth forever and ever, who *created*," and therefore has the right of possession of, heaven, and earth, and sea, and all that are therein. This is the only oath of his on record, and therefore marks this event as of the very highest importance. What he declares under such an all-binding oath must certainly come to pass.

5. The oath, so solemnly sworn, is, "*There shall be delay no longer: but in the days of the voice of the*

seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." As we saw in a former lesson, the mystery of God is the *Church of Christ*—the formative stage of the Kingdom. (Mt. 13:11; Mk. 4:11; Lu. 8:10; Rom. 16:25; Eph. 1:9; Col. 1:26; and others.) The Church age is to end. It is finished just *before* the sounding of the seventh, and last, trumpet. This mystery occupies the unreckoned time during the absence of the King from Palestine until his return to take possession—the time intervening between the 69th and 70th week of Dan. 9. The Kingdom was rejected and held in abeyance until the final coming of the King, which also marks the beginning of the 70th week of seven years.

6. From Chap. 10:8 to 11:2, John is himself given a part to act—the part of the redeemed; the part of those who are to be joint heirs with Christ in the incorruptible inheritance. This part is therefore of the greatest possible interest to all of the redeemed among men. The open title deed to sea and land, upon which no man was worthy even to look until the Lamb prevailed—by the gift of his own life blood—to open, he now *gives to his beloved John*. He had not made this costly purchase for his own selfish possession, *but for a gift to his beloved*. John was told to “take it and eat it up.” He was to make it his *very own*; so that it could never be transferred to another, or alienated from him. It must remain *forever his*. The saints of Christ are to possess the earth with Him.

7. John found this roll most delicious to the taste,

but it involved a responsibility that was *bitter*. He must *prophesy again*—not the proclamation of the glorious gospel of his former prophesying, but now a prophecy of the condemnation and doom “over many peoples and nations and tongues and kings.” Ezekiel (2:8–3:3) had a very similar vision experience of eating a roll, which was sweet as honey, but he “went in bitterness in the heat of” his spirit to prophesy a warning of destruction of Israel. Whether John is one of the two witnesses of chap. 11:3, who are to prophesy, clothed in sackcloth (the sign of mourning), is uncertain, but seems probable. Their mission seems to be of the same nature, and like that of Jonah to Nineveh. Some believe that Enoch and Elijah are to be the two witnesses, as they did not die, and these two are yet to be killed. We do not know who they are.

8. Since John, as our representative, has now come into possession with Christ, and with him the title has found final lodgment, he is given a reed *like a rod*—a sign of authority, as well as a unit of measure and told to “*Rise, and measure the temple of God, and the altar, and them that worship therein.*” Measuring is a sign of taking possession; and, as Dr. Bullinger points out, it was not the “hieron” or whole temple, but the “naos” or Holy of Holies—Jehovah’s throne-room—and the *altar*, and *Israel*, that are to be first possessed. According to Hosea, 11:10, 11, Israel shall come trembling when Jehovah *roars like a lion*. The outer court was not to be measured, “for it hath been *given to the nations*: and the holy city shall they tread under foot *forty and two months*.” Even the holy city

is not to be possessed for three and one-half years after the temple is possessed.

9. When title to property is transferred, there are usually *two witnesses* to the transaction. Jesus says, "*My two witnesses . . . shall prophesy*" 1,260 days, which equals 42 months of 30 days each, or 3½ years. The principal evidence that John is one of these witnesses is his commission to prophesy in 10:11, with no record of his prophesying, unless it be here. One reason why Elijah might be a suitable witness is that before his translation, he was given power, in the days of Ahab, to withhold a rain, which he did for 3½ years, and he also had power to twice call down fire upon his enemies—two of the powers given to these witnesses. They are finally killed by the beast of Rev. 13:1, which seems to come up out of the abyss of the sea in answer to the challenge of the roaring lion, but whose description is deferred to that chapter.

10. In Rev. 11:4 Jesus, the Strong Angel, is called "*the Lord of the Earth*." The title rightfully belongs to Him. But he is here only beginning to establish his claim and take possession of the throne. It is seven years yet before his enemies are destroyed, Satan, the Usurper, imprisoned, and Jesus declared "*King of kings and Lord of lords*."

11. It is uncertain whether this "Strong Angel" will be visibly manifest to the people of earth, or that this is only a representation in pictorial language of the fact and methods of His beginning to take possession as Lord of the earth. Measuring the temple and altar and the worshippers may indicate the dedication of the new temple which is yet to be built, and the

Jews there assembled. It is stated on good authority that preparations for building the temple, when the opportune time arrives, were well under way before the great war began, in 1914. (It is said that Zionists had arranged with a company in Italy for the immediate shipment of the necessary quantity of the finest marble, whenever notified. A well known minister in California, who has visited an onyx mine in Arizona, also states that he was informed that some of the finest of the output of that mine is being held for the same purpose.)

12. John is told that he must prophesy again over *many* peoples, etc.—not over *all* peoples. After the two witnesses are killed, it is said that “*they that dwell on the earth*”—or land—*rejoice*; because these two prophets *tortmented* “*them that dwell on the earth*.” It is very evident here that the wicked are *segregated*, probably as residents of the countries included in the empire of the beast, and that the righteous nations are *not included* in the visitations of the plagues mentioned; for these plagues were to be visited upon those who *desired to hurt* those prophets; and that these wicked men are subjects of the beast is evident from the fact that it is the *beast* that makes war against the prophets, overcomes them and kills them. The righteous are not there.

13. In chapter 11:2 Jerusalem is called “the holy city.” In Mt. 27:53 it is called “the holy city” shortly after the crucifixion occurred. The crucifixion is also referred to in Rev. 11:8, where the city is “spiritually called Sodom and Egypt.” (See Isa. 1:10; Jer. 23:14.) Spiritually Jerusalem was like

Sodom; but still it was the *holy city*. The word “holy” in the Bible usually means “set apart, separate”—consecrated or dedicated to God for his own use. Jerusalem is set apart. Jesus warned his listeners at one time not to swear by Jerusalem, “for it is *the city of the great King.*” But it is *not a sinless city.*

14. The resurrection and ascension of the two witnesses, “in the cloud,” caused *great fear* to the people who saw them go. It is not said that they *repented*. But it is possible that some did repent in Jerusalem after the earthquake which killed 7,000, for “the rest were affrighted, and *gave glory to the God of heaven.*” Everything possible seems to be done for the reclamation of these “*goats.*” “The *second Woe is past:* behold, the third Woe *cometh quickly.*”

LESSON THIRTY-NINE

JOY IN HEAVEN

The seventh angel sounds. Great voices in heaven, and their sayings. The twenty-four Elders worship and give thanks to God, and announce the program to be carried out in the occupation of the kingdom of the world.

The kingdom of the world is become the Kingdom of our Lord, and of His Christ: and he shall reign to the ages of the ages!

Home readings: Dan. 7:1-28; Psa. 24

Class readings: Rev. 11:15-19; Psa. 47

QUESTIONS AND PASSAGES

1. What followed the sounding of the seventh trumpet? Rev. 11:15a, b.
2. What glorious announcement is made? V. 15c, d.

3. What did the 24 elders then do? V. 16.
4. What did they say? V. 17.
5. How were the nations affected? V. 18a.
6. What then came? V. 18b.
7. State the events in their order for which the time has come. V. 18c to end.
8. What was opened, and what was seen? V. 19a, b.
9. What followed? V. 19c.
10. To what end did Christ die and live again? Rom. 14:9, 10.
11. In what state did Jesus go, and to whom did he preach, according to 1 Pet. 3:18–20?
12. For what end was the gospel preached even to the dead? 1 Pet. 4:5, 6.
13. Who will receive rewards? Mt. 10:40–42; Mk. 9:41; 1 Cor. 3:8; 2 Cor. 5:10.

14. When and how are works to be tested and rewarded? 1 Cor. 3:13, 14.
15. What will Jesus have with him when he comes? Rev. 22:12.
16. For what, and upon whom will the wrath of God come? Col. 3:5, 6; Rom. 1:18.
17. What do impenitent hearts treasure up, and for what time? Rom. 2:2-6.
18. To what extent does wrath come upon those mentioned in 1 Thess. 2:15, 16?
19. Who will be delivered from the wrath to come? 1 Thess. 1:9, 10; 5:9.
20. What did John see in Rev. 15:1?

NOTES

1. When the seventh angel is *about* to sound, the Mystery of God according to the gospel is *finished*. The great oath declared that there should be *delay no longer*. The rejection of the Kingdom by the Jews delayed its coming for more than 1,900 years. But *immediately after* the seventh trumpet sounds the announcement is made in heaven by great voices, saying, "*The kingdom of the world is become the posses-*

sion of our Lord, and of His Christ: and He shall reign to the ages of the ages!" There is no longer delay. Events crowd so rapidly upon each other that they overlap, or are simultaneous. John sees them in *series* following one scene to its end, and then going back and following another, as they are successively thrown upon the screen.

2. The first Woe is the plague of locusts, which lasts five months. The second Woe is that of the infernal cavalry, lasting thirteen months. If the prophesying of the Two Witnesses begins immediately, $3\frac{1}{2}$ years more pass before the seventh, and last, trumpet sounds. This makes at least five years from the beginning of the first Woe to the end of the second Woe. It may be considerably longer than that, as the third Woe does not come until Rev. 12:12, after the war in heaven, when Satan is cast down to the earth, having great wrath. This last, and worst, Woe continues until the "war of the great day of God, the Almighty," when the final triumph comes, and Satan is imprisoned.

3. Long years ago, the angel Gabriel announced to Mary, concerning her child; "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of David forever." "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that saith unto Zion, Thy God reigneth!" But the beginning of His reign is not in peace, but in *wrath*. "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for

thy possession. Thou shalt *break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.*" This seems to be the time when the Stone smites the great image of Dan. 2:44, 45.

4. It is interesting to note the parts taken by the 24 elders in the progressive stages of these momentous events. In Rev. 4:10 they fall before Him that sits upon the throne, and cast their crowns before Him. Their "saying" is an ascription of praise for *creation*. In 5:8 they fall before the Lamb, with incense and harps, and sing the new song of praise for *redemption*. They fall down and *worship* in 5:14. In 11:16, 17 they fall upon their faces and worship God because he has taken his great power, and "didst *reign*." In 19:4 they fall down with the four living creatures, saying, *Amen; Hallelujah*, in response to the great voice of the multitude in heaven. Although sitting on thrones, their attitude is always devotional, and their words always joyful praise for what God is doing for the world. It seems to be this company of Elders also which announces the program of the final stage of the judgment scenes which are limited to the last 3½ years, and in which the bowls of God's wrath are poured out upon the nations which are wroth at Him.

5. The first item in the program is the *judgment of the dead*. "The time of the dead to be judged, and to give their reward to thy servants the prophets, and to the saints, and to *them that fear thy name*, the small and the great." This seems to very definitely locate the time of the *first resurrection*, which is in other places indicated also as the *time of rewarding*

the saints. This is in perfect harmony with other passages which indicate the time of the “resurrection of the just”—“they that are Christ’s.” Luke 14:14 says: “For thou shalt be *recompensed at the resurrection of the just.*” “In a moment, in the twinkling of an eye, *at the last trump:* for the trumpet shall sound, and the dead shall be raised,” etc. (1 Cor. 15:52.) “For the *Lord himself* shall descend from heaven, with a shout, with the voice of the archangel, and with the *trump of God:* and the dead *in Christ shall rise first;* then we that are alive, that are left, shall together with them be caught up in the *clouds,* to meet the Lord, *in the air.*” (1 Thess. 4:16, 17.) The statements in Rev. 20:4–6 have led many to conclude that the first resurrection is not to occur until after the events of the preceding chapters are past. But this is not a statement of the time of that resurrection, but the *classes of people included* in it, as seen *on their thrones.* There is no trumpet sounded at that time.

6. There is a teaching that has been very generally accepted among students of prophecy, known as the doctrine of “the imminent return” of our Lord—that He may come at any moment. This teaching is based on an evident misconception of our Lord’s statements regarding his coming “as a *thief,*” in Mt. 24:42–44; Lu. 12:39 and related passages. But *he is not coming as a thief for those who love his appearing,* but for those who are *not ready.* “As it was in the days of Noah”—the wicked were not prepared and “the flood came and took *them all away*”—not Noah. So in the parables—not wheat separated from tares, but *tares*

from wheat: bad fish from among the good. We are told that “if the master of the house *had known* in what watch the *thief was coming*, he would . . . *not have suffered* his house to be broken through.” 1 Thess. 5:4 says: “But *ye brethren*, are *not in darkness*, that that day should overtake *you* as a *thief*.” And in Rev. 3:3, “If thou *shalt not watch* I will come as a *thief*.” These passages do not represent his coming for *saints*, but for *sinners*—for the separation of the wicked from among the righteous.

Since writing the foregoing, S. D. Gordon’s “Quiet Talks on the Deeper Meaning of the War and Its Relation to our Lord’s Return” has come to hand, and in which he says (p. 284), in regard to “the ‘*any moment*’—‘pre-tribulation rapture’ theory, . . . There seems to be no trace of it in any literature previous to about eighty years ago. It seems to have arisen with a notable London preacher, Edward Irving, and to have gotten its wide circulation and acceptance through a chief leader in England of the Plymouth Brethren, John N. Darby . . . Darby gave such prominence to this particular teaching of Irving’s that it was definitely incorporated in the group of premillennial teachings. But Dr. Tregeles took exception to it, not only as not being taught in Scripture, but as being *contrary* to the Scripture. With his scholarly mastery of the original text, and his inexorable logic, he laid bare the fallacies involved. He insisted on the true Scripture teaching, . . . that the Church would witness through the tribulation, and that certain unmistakable outward signs would indicate the approach of Christ.” This is an important

matter, as the great mass of premillennial teaching at present is based on the "any moment" rapture theory. The selfish hope of *escaping* tribulation is magnified, and the Scriptural aim of *bearing witness through* tribulation is lost sight of.

7. The first resurrection is a *special* resurrection. The general resurrection does not occur till after the millennium. It is not easy to have a part in the first resurrection. "*Blessed and holy* is he that hath part" in it. Paul said: (Phil. 3:11) "*If by any means I may attain unto* the resurrection from (out of) the dead. *Not that I have already obtained.*" He says that he is *pressing on* to the goal of this prize. Heb. 11:35 tells of those who were tortured (Mar., beaten to death), not accepting their deliverance—by recanting—that they *might obtain a better* resurrection. This is a prize worthy of the best efforts of Christians.

8. In several passages, Jesus is said to be the Judge of the *living* and the *dead*—at his coming. Other passages in our lesson refer to his preaching to the *dead*, and his purpose in so doing: "*that they might be judged indeed according to men in the flesh, but live according to God in the spirit.*" These references are usually explained away, instead of accepting their statements in their evident meaning: The unscriptural doctrine that physical death ends all possibility of escaping punishment is responsible for this. This would doom more than 90 per cent of earth's population to endless and unspeakable suffering, that a few favored ones might have eternal and unspeakable happiness. G. Campbell Morgan characterizes this doctrine as "*blasphemy of the worst kind.*" The

great bulk of humanity—unknown billions—never heard of Christ. Even in our own country, a vast majority never get a clear conception of the way of salvation. A very large portion of these die before reaching maturity. The simple fact as stated in 1 Pet. 3:18–20 is that Jesus went—*after he was put to death in the flesh*—but being *alive in the spirit*, and *preached unto spirits of men in prison*—that *aforetime* had been *disobedient*—and refers distinctly to those who were drowned in the Flood. This was no preaching by Noah in the spirit of Christ *before* the Flood—as is sometimes represented. This does not imply that men are to have a “second chance,” but only a chance. Mt. 12:32 says: “And whosoever shall speak a word against the Son of Man, it *shall be forgiven him*; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, *neither in this world, nor in that which is to come.*” The natural inference is that the other sins mentioned may be forgiven in the world (age) to come. However, there is no escape for those who *wilfully sin after* they have received the knowledge of the truth. (Heb. 10:26.) Those who sin ignorantly will suffer punishment—not necessarily eternal, but age-long, some being beaten with *few* and some with *many stripes*. (Lu. 12:45–48.)

9. “And to destroy them that destroy the earth.” This is the last item in the program of Rev. 11:18, and sweeps the earth clean of the enemies of Christ. The details of the events involved in this are given in succeeding chapters.

10. The Ark of God’s covenant disappeared when Nebuchadnezzar destroyed Jerusalem. No one knows.

what became of it. "The temple of God that is in heaven was opened, and *there* was seen in *His* temple the ark of *His covenant*." Israel broke his covenant and lost his ark. God has His ark and will keep His covenant.

11. The First resurrection involves a change in the *nature* of the body. Those who attain to that resurrection "out of" the dead are members of a new creation. They have been changed from *psychical* beings to *spiritual* beings. Their bodies are to be correspondingly changed at this resurrection. An Indiana pastor has this to say in the *Sunday School Times*: "Of the mortal body, 'it is sown a natural (psychichos) body; it is raised a spiritual (pneumatichos body) (1 Cor. 15:44). It is sown, in other words, a body suited to the expression of the soul (psyche is so translated) within it; it is raised, a body suited to the expression of the spirit within it . . . the likeness of His own glorious body.'"

12. Many a loyal Christian has suffered from a terrible fear of having committed the unpardonable sin, because of having of his own free will committed some sinful deed. If this were unpardonable nobody could be saved. Heb. 10:26 does not refer to a sinful act, committed under temptation, but a *revolt against the Holy Spirit*, and against Christ. When one deliberately, wilfully, determines upon a sinful life in spite of what Christ and the Holy Spirit have done and are ready to do for him, *nothing more can be done* to save him. No other influence can bring him to *repentance*. One's fear, or sorrow, of having committed the unpardonable sin, is the best of evidence that he has not committed it.

LESSON FORTY

THE CLOSED DOOR

The opportune time past. The time come when men shall seek to enter in and shall not be able. Cast forth without; into outer darkness. The furnace of fire. The nature and purpose of the torment and anguish involved. The duration of this punishment.

Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut to the door. (Jesus.)

Home reading: Psa. 18

Class reading: Prov. 1:20-33

QUESTIONS AND PASSAGES

1. According to Lu. 13:23, what question was Jesus asked?

2. What was his reply? Vs. 24-27.
3. What shall be, when and why? V. 28.
4. Where will they be cast, according to Mt. 8:12?
5. Who, in Mt. 22:13, is cast out, and where?
6. Who, in Mt. 25:24-30, and why?
7. What shall be done with the evil servant of Mt. 24:48-51?
8. Who, and where, are those of Mt. 13:41, 42, and 49, 50 cast?
9. To what day do these treasure up wrath? Rom. 2:5, 8, 9, 16.
10. Under what, and unto what day are the unrighteous kept? 2 Pet. 2:9.
11. Will all suffer alike? Lu 12:47, 48.
12. Who, and where, were the "spirits" of 1 Pet. 3:19, 20?

13. How, under what, and unto what, are certain angels kept? 2 Pet. 2:4; Jude 6.
14. How is the rich man's condition described in Lu. 16:23, 24?
15. To what are the "cursed" of Mt. 25:41 condemned, and for whom was it prepared?
16. What second question did the demons of Mt. 8:29 ask, and what did they entreat him not to do? Lu. 8:28, 31.
17. What was opened, and to what was its smoke likened, in Rev. 9:2?
18. Into what, and for how long, is Satan to be cast, according to Rev. 20:1-3?
19. What is this place called in V. 7?
20. Into what is he to be finally cast, for what purpose, and for how long? Vs. 7, 10.
21. Who else will be there, and in what condition? Rev. 17:8; 19:20.

NOTES

1. We are living in the day of grace. Whosoever will—Jew or Gentile, rich or poor, white or black, righteous or wicked—may enter in through the Door, which is Christ, and be saved. Since Jesus ascended, and the Holy Spirit descended, the Spirit has been urging the opportunity upon the attention of mankind, and Jesus, sitting at the right hand of the Father, has been presenting the names of all who accept his offer of life as a free gift for enrollment in the Lamb's book of life. The Spirit also exerts a mighty influence in the world toward restraining evil; and convincing men of the benefits of righteousness toward fellow-men. But the time is near when "One that restraineth now," is, according to 2 Thess. 2:6, 7, to be taken out of the way, "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth." When the Lord returns, and the Spirit departs, the door will be closed: this special day of grace will be at an end.

2. This closing of the Door (which is evidently indicated in Rev. 10:7—"then is finished the mystery of God"—as occurring immediately before the sounding of the seventh trumpet), precedes the first resurrection, which occurs after the trumpet is sounded. But we must not conclude that there is no more possibility of any salvation for the people of the earth in the age to come. While the special dispensation of the Spirit ends, the reign of Christ is soon to begin, when Satan also is to be taken out of the way, and his influence over men will cease.

3. But there is to be a short time, $3\frac{1}{2}$ years, in which the final testing of the wicked occurs, and the wrath of God is poured out upon them, when they are finally all "killed with the sword of him that sat upon the horse." If this were to include all mankind there would be none left to form the nations of the earth. There would be no kingdom over which Christ and his bride could rule on earth. All would have disappeared. But Rev. 17:12-14 specifies that it is the *ten-kingdom "beast" empire* that wars against the Lamb, and is overcome by Him. It seems quite evident, therefore, that the other nations of the earth, the "*sheep*" nations, are not directly involved. It is not improbable, however, that all nations will be more or less indirectly affected, as, in the recent war, no nation on earth was wholly exempt from its effects.

4. In Jesus' answer to the question of Lu. 13:23, he emphasized the need of striving to enter in by the narrow door: "*for many, I say unto you, shall seek to enter in and shall not be able, when once the master of the house hath risen up, and hath shut to the door.*" In Mt. 7:13 he said; "*Enter in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are they that enter in thereat. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.*" We cannot make the gate any wider, or the way any broader than God made them. But Jesus did not say that *all* people enter either one of these gates. The call to the narrow gate is for all, and the warning of the wide gate is for all. But the great bulk of humanity never heard of either one. There is always

a vast multitude who have never either definitely accepted or rejected Christ; many because of immature years, and many more who have very little, if any, knowledge of him. This vast multitude must not be ignored in our interpretation of prophecy, even though it may not be specially designated as a distinct class.

5. There is a very striking statement which occurs six times in our lesson passages. "*There shall be the weeping and the gnashing of teeth.*" It is appended to accounts of certain offenders who are to be *cast out* of the Kingdom, "*cast forth without,*" "*cast forth into outer darkness,*" "*cast into a furnace of fire.*" Compared with the glorious brilliancy of that Kingdom, all else is outer darkness. (Jn. 1:5, Rom. 2:19, 1 Pet. 29.) The offences for which these are to be cast out range from *unprofitableness* to *wickedness*. Different degrees of suffering are indicated, and are plainly so stated in Lu. 12:47, 48. In every case the people involved are in the kingdom, or expect to be in it. They are not enemies of the kingdom. The cause of their weeping and gnashing of teeth is that they are cast out. They are not far away, for they can see who are in it. The five foolish virgins belong to this class. While they went for oil for their lamps, which they should have previously provided, the bridegroom came, "*and the door was shut.*"

6. There is no intimation in any of these instances cited of eternal punishment. There is nothing in any of them to indicate any long period of suffering. They all indicate anguish at the loss of the great opportunity. They begin to stand without, and to knock

at the door and ask to be let in. Probably they never will cease to regret their lost opportunity. But these are not the "cursed" of Mt. 25:41. The latter are not even friendly to the disciples of Christ and have never done them a kindness. And they are condemned to depart into the age-lasting fire which is *prepared for the devil and his angels*. Those who ally themselves with him must go with him.

7. In Gen. 15:17 God typified to Abraham the future sufferings of Israel in Egypt by a smoking furnace. In Deut. 4:20 Moses said God had brought Israel "forth out of the *iron furnace*, out of Egypt." In Solomon's prayer in 1 Ki. 8:51 he said, "thine inheritance which thou broughtest forth out of Egypt, from the midst of the furnace of iron." Jer. 11:4 says: "out of the land of Egypt, out of the iron furnace." Isa. 48:10 says of Israel, "I have chosen thee in the furnace of affliction." Other O. T. passages contain similar expressions. It is easy then to see what is meant by the "furnace" in Mt. 13:42, 50. All these "weeping and gnashing" passages refer to the fiery trials through which they must pass in this time of the judgment of the great day.

8. In four different places in the gospels it is said that it should be more tolerable for Sodom in the day of judgment than for certain Jewish cities. The same is twice said of Tyre. The day of judgment is the time of judgment both the living and the dead. Some judgments will be executed upon the living, in the plagues and the woes specified in Revelation. These who weep and gnash their teeth will likely receive their few or many stripes at this time. But

it is probable that the whole 1000-year period will be one of judgment-age-long punishment for whom it is due. No *eternal* punishments begin until after the 1000 years end, except those of the beast and false prophet.

9. The idea of one "general resurrection" is rapidly disappearing among Bible students. So also is the "general judgment." But the belief in a general hell, one common place of eternal punishment, still holds sway, in spite of the various words and descriptions employed regarding punishment and perdition. A full discussion of this subject is not practicable here, but only sufficient to locate the place of the plagues of the Great Day. According to Rom. 2:5, impenitent men treasure up "*wrath in the day of wrath.*" The rich man in Lu. 16:23, 24 was one of those who 2 Pet. 2:9 says are "*kept under punishment unto the day of judgment.*" The angels that sinned, and the wicked antediluvians are in prison awaiting their sentences at that time. Even the demons, who evidently were not in prison, besought Christ not to send them to the Abyss, or torment them *before the time*. Satan himself is then to be put in his prison—the fire prepared for him and his angels—at that time. But this is not his final doom.

10. To Summarize—We have first a picture of the anguish of those who find themselves left out, or cast out, of the Kingdom when Christ comes for his bride. They are not caught up to meet him in the air. It is a terrible experience. But it is an experience on earth—not in hell. It occurs at one time only, and is not an eternal condition. They are left behind to go

through the bitter experiences of the next $3\frac{1}{2}$ years. Next we see angels who had sinned, held in pits of darkness *unto* the judgment of the *great day*. The word “hell” in 2 Pet. 2:4 in the Greek is “*tartarus*,” “the lowest and darkest part of the infernal regions; the abode of the Titans.” This word is used nowhere else in the Bible. The word “eternal” in Jude 6 means perpetual, continual—the only place it is used. Nothing is said of fire or torture. They are held as prisoners in a dungeon awaiting trial at the great day. Third, the spirits of the wicked antediluvians *in prison*, to whom Christ preached while in the spirit state. Nothing is said of fire or torture. They are to be judged “according to men in the flesh.” Fourth, we see the rich man in hades, suffering punishment “unto the day of judgment”—along with the unrighteous. Fifth, the “cursed,” who, living at the time of the judgment, are condemned to the age-lasting fire prepared for the devil and his angels, and into which they are also to be cast at this time—in “his prison.” The smoke that rises out of this pit is said in Rev. 9:2 to be as the smoke of a *great* furnace, which, with its location in the abyss, differentiates it from other furnaces. This is the home of the locust-scorpions. If anybody wants to spend an age, 1000 years, in such company, he can do so. But these must again appear before the great white throne of Rev. 20:11, “and if any was not found written in the book of life,” he is cast into the lake of fire.

LESSON FORTY-ONE

A GREAT SIGN

A woman arrayed with the sun. Her identity. Her Child. Another sign in heaven: a great red dragon. His identity. War in heaven, and its results. The great voice and its saying. Persecution of the woman, and wings given her. War with the rest of her seed.

Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. (Isa. 66:7.)

I will bring you into the wilderness . . . and I will bring you into the bond of the covenant. (Eze. 20:35-37.)

Home readings: Ex. chap. 19, 20;
Eze. chap. 16

Class reading: Rev. chap. 12

QUESTIONS AND PASSAGES

1. In Rev. 12:1, 2 what was seen in heaven?

2. What will the “woman,” Israel, yet do, and what will Jehovah do? Jer. 3:1; Hos. 2:7, 19.
3. What other sign was seen in heaven? Rev. 12:3.
4. How large a following had he in heaven? V. 4a.
5. Where was he standing, and for what purpose? V. 4b.
6. Who was born? V. 5a; Psa. 2:7-9; Rev. 19:15.
7. To whom, and to what throne, was he caught up? Rev. 12:5b.
8. Describe the war in heaven. V. 7. (Comp. Dan. 12:1.)
9. What was the result of the war? V. 8.
10. Of whom was the dragon the “sign,” and what is he said to be? V. 9a; chap. 20:2.

11. Where were he and his angels cast? V. 9b.
12. What did the great voice say is come, and why? V. 10. (Comp. chap. 11:15.)
13. Who did this voice say overcame Satan, and because of what? V. 11.
14. Who are told to rejoice? V. 12a.
15. What woe is pronounced, and why? V. 12b.
16. What did the dragon see, and what did he do? V. 13.
17. What were given to the woman, and what did she do? V. 14a, b, 6a, b. (Comp. Ex. 19:4.)
18. How long is she nourished there? V. 6c; 14c.
19. What did the serpent do; and how was the woman helped? Vs. 15, 16. (Comp. Num. 16:31-33.)
20. What effect did this have on the dragon, and what did he then do? V. 17.

NOTES

1. Here prophetic vision reaches backward as well as forward. The "woman" of Rev. 12:1 is said to be a sign—not a real woman. This woman, arrayed with the sun, is surely the O. T. "woman," Israel. All through the Bible, light is a symbol of the knowledge of God. Jesus is said to be "a light to lighten the Gentiles." "The people that sat in darkness saw a great light." He was the fullest revelation of God. But this woman is said to be arrayed, or clothed, with the Sun—the source of light—God, himself. It was to Israel that God had given himself in covenant vows, and it was she who became the bearer of light to the rest of the world. No other woman was ever so arrayed, and no other husband could so array his wife. Bullinger calls attention to the correspondence to this sign of Joseph's second dream: (Gen. 37: 9, 10.) "Behold! I have dreamed a dream more; behold, *the sun*, and the *moon*, and the *eleven stars* made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him and said unto him, . . . Shall *I and thy mother and thy brethren* indeed come to bow ourselves to thee, to the earth?" Here the moon, which is *clothed with light from the sun*, represented the motherhood of Israel, and the stars her sons, as the heads of tribes, corresponding to the crown of 12 stars of Rev. 12:1. Joseph's own mother was dead, and there were three other mothers of Jacob's sons; so that the moon could not typify any one of these alone, but only the typical woman, Israel. Gaebelein says, "she represents Israel."

Everything in the symbolical statements bears this out, especially the twelve stars.

2. In Rev. 17 another woman is seen, clothed in royal apparel. She gave to the world, through the virgin Mary, the Man-child who is to rule the world. Some have held that this Man-child included the Church, or those who overcome, because such are also said in Rev. 2:26, 27 to rule the nations with a rod of iron. But the authority there given is delegated to them by the Lord Jesus—authority to his bride.

3. The dragon, “another sign,” has more than once sought to destroy the “woman.” We studied one of his attempts in the book of Esther. If he could destroy her, he would prevent the birth of the Man-child by shattering the divinely chosen lineage through which He was to come. Failing in that, he was only waiting to destroy Him. This he tried to do in Bethlehem, and on Calvary. But he failed, and the Man-child was caught up “unto God, and unto his throne.” But the time is coming when, with his following of loyal subjects, He will depose the usurper, and reign on earth in his stead. In chap. 10 and 11 we read of this Man-child as the strong angel, claiming sea and land, and taking possession of the throne. The war in heaven seems to occur almost simultaneously with the translation of the saints, and the “woman” flees to the wilderness at the same time, to escape the wrath of the serpent, where she is nourished 3½ years, or the full time of the last half of the seventieth week.

4. It is noticeable that the flight of the woman into the wilderness, her being nourished there, and the

length of her stay, are twice stated; verses 6 and 14. One purpose in this repetition may be to connect what precedes with what follows the parenthetic account of the war in heaven. But it would be unnecessary to repeat all these details for that purpose. It is probable that the main purpose is to call attention to this event as of special importance. The fact that the time of her stay is stated in two different ways calls special attention to that also. The length of time is given to the very day. Daniel is also very explicit in regard to these same end-time dates. In Dan. 8:13, 14 the length of time that the sanctuary and the host are to be trodden under foot is stated as 2,300 days till the sanctuary is cleansed. Rev. 11:2 states the time; the court and holy city are to be trodden down as 42 months. When the beast of Rev. 13:1-10 appears, he is given 42 months to continue. Dan. 12:7 and Rev. 12:14 both speak of the "time, times, and a-half." In Dan. 12:11, 1,290 days are specified as time left after the continual burnt offering is taken away and the abomination that maketh desolate set up (to which Christ called particular attention in Mt. 24:15; Mk. 13:14). And the time of blessedness comes at the 1,335th day. In Rev. 11:3 and 12:6 the 1,260 days correspond with the related 42 months in each case. Doubtless these dates will be of very special interest as these items come to their fulfilment; and they are worthy of careful consideration now; but lack of space forbids further discussion of them here.

5. It would seem probable from these dates that the ascension of the saints, and the casting down of Satan may occur on the same day; and the saints seem to

have a part, with Michael and his angels, in overcom-ing him, according to V. 11. If the flight of the woman occurs on the same day, it will surely be a most momentous day! When “the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name,” and Jesus replied, “I beheld Satan fallen as lightning from heaven,” was he not giving them a prophetic glimpse of that final, sudden, and terrific casting down, in which they were to have part?

6. The third woe comes when Satan is cast down to the earth, having *great wrath*. No greater woe than this could befall the earth. The war is on; and within the next 3½ years Satan pours out his wrath against the woman and against her seed, while the seven bowls of God’s wrath are poured out upon Satan’s followers, “them that dwell on the land.” The Church, which had entered into the kingdom of God “through many tribulations” (Acts 14:22), is not exposed to these out-pourings of wrath, for Jesus “delivered us from the wrath to come.” (1 Thess. 1:10.)

7. “Therefore rejoice, O heavens, and ye that dwell in them”—is part of the saying of the great voice. It is very significant that the word “dwell” in this verse, and also in Chap. 13:6, is a different word from “dwell” in the passages which speak of “them that dwell on the earth.” Literally, it is “them that *tent* (or tabernacle) in heaven.” It seems to indicate a *temporary* residence in heaven. As angels are permanent residents there, some have held that this is doubtless the company of the saints which is called upon to rejoice with the heavens. And it is

this mighty army of saints which the beast blasphemers in Rev. 13:6.

8. "When those wings were lent to Israel in the flight from the Dragon in Egypt they carried the people into the wilderness, even to Sinai. And here we have the wilderness again, as well as the same eagle's wings, and that very same wilderness of Sinai. Habakkuk, celebrating certain revelations of the Lord connecting with this very time, speaks of his coming from 'Teman,' the southern section of Idumea, and from 'Mount Paran,' which identifies it with Sinai and its hills. (Hab. 3.) It is here called '*her place*'—a place belonging to her, which God hath prepared for her. And, remarkable enough, this was the locality to which Moses fled for security from the wrath of Pharaoh,—to which Israel fled from the tyranny and rage of the Egyptians,—to which Elijah betook himself for refuge from the wrath of the bloody Jezebel,—to which the faithful Jews retired from the persecutions of the Syrian kings in Maccabean times. Having served as the place of shelter for God's faithful ones in so many instances, and on such marked occasions, it may well be called '*her place*',—the one locality of all on earth prepared and consecrated as the desert asylum of God's persecuted people." (Seiss.)

9. When Israel came out of Egypt into the wilderness, she was led to Mt. Sinai, where the covenant was made and ratified, and where she remained nearly a year. Altogether she was nourished on manna forty years. When Israel again flees to the wilderness she is to ratify a *new* covenant, probably at the same place, and altogether is to be nourished 42 months. Twice

in Jer. (31:31-33 and 50:4, 5), it is stated that this covenant is to be made with the house of Israel, and the house of Judah. This is quoted in Heb. 8:8—the house of Israel, and the house of Judah. The covenant promise is “I will put my laws into their mind, and on their heart also will I write them.” It is to be a national covenant, to replace the old covenant, in which Moses acted as mediator. According to Heb. 9:15 Christ “is the mediator of a new covenant, a death having taken place for the redemption of the transgressions that were under the first covenant,” etc. Israel only was involved in the first covenant. But the redemption of the transgressions of all mankind was also provided for by that same death, and made available through faith, “to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all”—so that we are all included in the spiritual benefits of that redemption. But nationally, only Israel and Judah are involved. We are not included in the title to Palestine, as our future national home-land, or to any tribal connections. Israel has been an unfaithful wife, divorced, and must return in penitence and be re-obligated to her former spouse, before she can again be mistress of the old home.

10. There seems to be a special covenant implied in Jn. 6:27-58, made applicable to individuals and based on the same sacrifice. It is conditioned on belief on Christ and eating his body and drinking his blood. This covenant is ratified individually by complying with Mt. 26:26-29; Mk. 14:22-25. “This is my

body"; "This is my blood of *the covenant*, which is poured out for many." This covenant does not apply specifically to Israel and Judah. *It is a covenant of endless life* (Jn. 6:50), and a part in the first resurrection. "And I will raise him up at the last day" is repeated four times. This covenant ends with that resurrection. The *new covenant* is not ratified by Israel until after this resurrection.

11. In earlier lessons, we saw how armies are sometimes spoken of as *rivers* (Jer. 46:7, 8, and others). So here we see the serpent causes an army, by orders issuing from his mouth, to pursue the woman into the wilderness. And as the earth opened her mouth and swallowed up Korah and his company of rebels in the time of Moses, so it will open her mouth and swallow up this river of men who are pursuing Israel. The dragon then turns away from this woman (probably the 144,000 of Chap. 7), and makes war on the rest of her seed—the culmination of the "time of Jacob's trouble"—which the sealed ones are to escape.

LESSON FORTY-TWO

THE TWO BEASTS

The Beast out of the sea, and his delegated power. The corresponding beast of Daniel 7. His time of authority; his blasphemies, and his war with the saints. The Beast out of the earth; his delegated authority; his miraculous powers. The image of the beast. The control of commerce. The mark.

And he shall speak words against the Most High, and shall wear out the saints of the most high; . . . and they shall be given into his hand until a time and times and half a time. (Dan.)

Home readings: Dan. Chap. 7, 8; 11:28-12:13.

Class reading: Rev. Chap. 13.

QUESTIONS AND PASSAGES

1. What did John see coming up out of the sea? Rev. 13:1. (Comp. Dan. 7:7, 8.)

2. What was this beast like, and what was given to him? V. 2. (Comp. Dan. 7:23; 8:24.)
3. What wonder was seen in V. 3? (Comp. Eze. 21:25.)
4. Who were worshipped, and with what saying? V. 4.
5. What was given the beast according to V. 5? (Comp. Dan. 7:25.)
6. What did he do according to V. 6?
7. What power and authority were given him according to V. 7? (Comp. 17:12, 13, 17.)
8. Who shall worship him? V. 8.
9. What injunction in V. 9 is given for the last time?
10. What statements are made in V. 10?
11. What does Dan. 9:27 say of this time? (Comp. Jer. 30:7; Zeph. 1:15; 2:3.)

12. What did John next see, and what two characteristics are mentioned? Rev. 13: 11.
13. What authority does he exercise, and under whose supervision? Vs. 12a, 14a.
14. What does he make the earth-dwellers do? V. 12b.
15. What does he do? V. 13. (Comp. 2 Thess. 2:8, 9.)
16. What does he accomplish, and what does he persuade these earth-dwellers to do? V. 14.
17. What was it given him to do, and to cause? V. 15.
18. What does he cause, according to V. 16?
19. What should no other man then be able to do? V. 17.
20. What sign is given by which the beast may be identified? V. 18.

NOTES

1. Chapter 13 describes another episode. John sees himself standing on the seashore, where he witnesses two beasts rising, one from the sea, and one from the land. This probably has reference to the time when the strong angel set his right foot upon the sea and his left foot upon the land, his lion-roar challenge being at once answered by the rising of these beasts to contest his claims.

2. The beast from the sea is easily recognized as the same beast which Daniel saw come up from the sea. This ten-horned beast also co-ordinates with the tentoed image. The little horn of Daniel's beast, before which three horns were plucked up by the roots, leaving but seven real heads of the government, seems to have the balance of power, and speaks the "great things" that in Rev. are said to be spoken by the beast. It was this beast who killed the two witnesses of Chap. 11, before the sounding of the seventh trumpet. It is thought that this beast, or the little horn, also receives his death wound at this time, and that he is satanically resurrected after the sounding of the trumpet, coincident with the resurrection of the saints of Christ. The description in Rev. 13:3 is of the beast in this resurrected form. In Chap. 17:8 this resurrected beast is described as "was, and is not; and is about to come up out of the abyss"—which also locates the episode of that chapter as beginning before the seventh trumpet. Bullinger says: "This is the beast in his *superhuman* stage. Already he has been on the earth for 3½ years, in his mortal stage. He

then receives his death-wound mentioned below, in Verse 3 (as the seventh head), and comes up out of the abyss as the *eighth* king, comprising all the seven heads and the ten horns."

3. If we are correct in understanding the separation of the sheep from the goats as a segregation of the righteous out of, and the wicked into the beast empire, and the latter designated as "they that dwell on the earth," it is easier to understand some of the statements made, if we also translate the Greek "ge" "land" instead of "earth." It is easy to see how all the inhabitants of the land of the *beast* can be induced to worship *Satan*, and the *beast*, and the *image*. It is hard to understand how all the other nations of the earth could be induced to worship the blasphemous ruler of this ten-nation combine, any more than the people of the Allies could be induced to worship the Kaiser.

4. It was given him to make war with the saints. The saints in Christ will then be with him in the air. But the people of Israel are also called saints and will still be on earth. Their land, according to O. T. prophecies, is to be overrun and conquered at this time. But there is nothing said of his making war on any other nation. There is "given to him authority over every tribe and people and tongue and nation"—evidently indicating the many nationalities, tribes and tongues included in the confederacy. From being a little horn, uprooting three others, he is now given authority over all of them. This is clear from Chap. 17:12, 13, 17, which say that it is these kings who themselves give him this authority.

5. It seems probable from Dan. 9:27 that the land of Palestine will be included in the federation of nations over which the beast will have authority, by virtue of "a firm covenant"; which, after 3½ years, he breaks, when the image is set up and they are compelled to worship it under pain of death. The Jews' refusal to worship is supposed to result in the war of V. 7. Verse 10 indicates some of the inevitable results to Israel. From Chap. 16:13, 14 it seems probable that, by a diabolical propaganda, the beast will seek to draw all the kings of the whole world into this war. This "whole world" is "oikoumene, habitable earth, or land" (Young). It seems from Zech. 13:8, 9 and 14:1, 2, and from other O. T. passages, that this propaganda will result in gathering the nations of the *then known* world. Possibly it will induce some men from among more distant lands to join in this final effort to exterminate Israel. But there are no kings in the Western hemisphere. In Lu. 2:1, "oikoumene" includes only the Roman empire, and it is probable that only the "Roman world" is indicated here.

6. God's purpose in permitting this attack upon Israel seems to be to sift out and completely segregate those who will not have Our Lord reign over them. "But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me." "Behold, the day of Jehovah cometh, cruel, with *wrath* and *fierce anger*; to make the land a desolation, and to *destroy the sinners* thereof out of it." (Isa. 13:9.) "That day is a day of *wrath*, a day of *trouble* and distress, a day of wasteness and gloomi-

ness, a day of clouds and thick darkness. . . . Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a *terrible end*, of all them that *dwell in the land.*" (Zeph. 1:15-18.) "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge *all the nations round about.*" (Joel 3:11, 12.) "And it shall come to pass in that day, that Jehovah will *punish the host of the high ones on high*, and the *kings of the earth upon the earth.* And they shall be *gathered together*, as *prisoners* are gathered *in the pit*, and shall be *shut up in the prison*; and after many days shall they be visited." (Isa. 24:21, 22.) "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity. . . . In that day Jehovah with his *hard and great and strong sword* will *punish leviathan* the swift serpent, and leviathan the crooked serpent, and he will *slay the monster that is in the sea.*" (Isa. 26:20-27:1.)

7. The dragon, the beast out of the sea, and the beast out of the earth, constitute a diabolical trinity. The dragon is Satan, the first beast the Antichrist, and the second beast one who persuades men to worship the dragon and the first beast, as the Holy Spirit persuades men to worship God and his Son. He is also called the false prophet. According to 2 Thess. 2:1-10 the Antichrist, or man of sin, must be revealed

at about the same time as "our gathering together unto him." His character, as given in Vs. 9, 10, corresponds with that of the beast from the sea.

8. The false prophet comes up out of the earth, or land. This seems to suggest his coming out of Israel—the people of the land. He does not come from the sea of nations. No Gentile could palm himself off on Israel as a prophet. He has two horns like a lamb—uncrowned innocence in appearance, but having civil and religious power, delegated by the beast, but subject to his oversight. He exerts wonderful power over "them that dwell on the earth," but certainly could not compel people outside of the kingdom of the beast either to make an image of the beast or to be branded on their foreheads, or on their right hands, with his name or number—signifying subjection to him. Satan will thus imitate the sealing of the Lord's people on their foreheads as described in Chap. 7:3 and 14:1.

9. By making it impossible for any man to either buy or sell without this mark, the beast has a death grip upon his subjects. They must submit or starve, unless they can manage to exist without buying or selling. This is imperialism "gone to seed." It is not unionism, but the opposite. In the next chapter, Vs. 9, 10, an angel warns men of the dire consequences of submitting to worship the beast and his image, or to the branding of his name upon them. This warning results in saving some from these penalties, and they come off victorious in resisting the demands of the beast. (15:2, 3.)

10. Many interesting explanations of the meaning of the number 666 have been made. But there are

too many, and they vary so much that there is little hope of discovering its real significance. It is of no consequence to anyone until the time for identification comes.

11. The image of the beast, which the false prophet persuades men to make, is supposed to be “the abomination of desolation” of Dan. 9:27; 11:31; 12:11; Mt. 24:15; and Mk. 13:14; and that this image is to be set up in the temple, the personification of the beast, “so that he sitteth in the temple of God, setting himself forth as God.” (2 Thess. 2:4.) This abomination was strikingly fulfilled in most aspects by Antiochus Epiphanes. (See Lesson 25.) A second fulfilment, which many consider the final, was the defilement of the temple by the Romans under Titus. It is said that the Christian Jews saved themselves by escaping to the mountains when the Roman standard was set up in the temple. It was probably to emphasize the importance of watching for such a sign that Jesus mentioned this before he told them of the tribulation which was to precede it, in the terrible siege of Jerusalem, before that city fell. The final fulfilment also occurs after the last general “great tribulation,” and before the final pangs of “Jacob’s trouble.” Only Jews are involved in the latter, but all the world is involved in the great tribulation, which many hold as having already begun.

LESSON FORTY-THREE

THE LAMB ON MOUNT ZION

Taking possession of the citadel, David's throne. His body-guard of 144,000. The voice as of many waters and as of great thunder, and the song. The proclamation of emancipation. The *hour* of his judgment. The warning of impending wrath. The reaping, the gathering, the winepress.

Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad. (Psa. 53:6.)

Home readings: Micah, Chap. 4 and 5.

Class reading: Rev. Chap. 14.

QUESTIONS AND PASSAGES

1. What did John see on Mount Zion? Rev. 14:1.

2. What did he hear? V. 2.
3. What song was sung, and who only could learn it? V. 3.
4. What three things are said about "these"? V. 4.
5. What is said of them in V. 5?
6. What did John next see, and what did he have? V. 6.
7. What was the proclamation, and how was it proclaimed? V. 7.
8. What second proclamation was made, and by whom? V. 8.
9. What was the third proclamation, and by whom? Vs. 9-11.
10. Whose steadfastness is made manifest here? V. 12.
11. What did a voice from heaven say? V. 13.

12. Whom did John next see, what was on his head, and what in his hand? V. 14.
13. From whence did another angel come, how, and to whom did he cry? V. 15a.
14. What did he say to do, and why? Vs. 15b, c, d.
15. What was then done? V. 16.
16. From whence did another angel come, and what did he have? V. 17.
17. From whence did another angel come, and what did he do and say? V. 18.
18. What was then done? V. 19.
19. Where was the winepress trodden, what came from it, and how much? V. 20.
20. How many angels and how many voices are mentioned in this lesson?

NOTES

1. Chapter 14:1 begins another episode. In 11:1, 2 we saw the process of taking possession of the temple of God. At that time it was said that the Holy City, outside the temple, should be trodden under foot by the Gentiles 42 months. In 14:1 the 42 months are past, and the Lamb, with his Israelitish body-guard, is now in possession of Mount Zion, the citadel, the site of David's throne; as Mount Moriah was of Jehovah's throne on earth. Jesus takes possession as a Lamb. This occupation of Zion probably occurs immediately after the proclamation of 11:15, and the song of 14:3 would naturally come next.

2. These 144,000 are most certainly the same as those of 7:4. They were sealed on their foreheads with the seal of the living God, and these have "His name and the name of his Father written on their foreheads." These are evidently Israelites, for they are on Zion, the citadel of Israel, the site of David's palace and throne. The song is "as it were a new song"—not really a new song, but one so long unsung that it sounds new again. Israel's harps have hung on the willows of Babylon for nearly 2,500 years. "There we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps." (Psa. 137:2.) No one but a Jew—none but that 144,000—could learn that song!

3. "We are not to suppose, with some, that these 144,000 are all males who have never been married; for there is no more impurity in marriage than in

abstinence from marriage. Celibacy is not the subject or virtue of this description, but *purity*, freedom from contamination by the corruptions which prevail in their time. The reign of the Antichrist is the reign of harlotry, both literal and spiritual. It is a time when chaste marriage is no more regarded than the worship of the true God. But from all such defilements these people have kept themselves unspotted. . . . ‘The kingdom of heaven is likened to ten virgins’ . . . and this is the sort of virginity attained and maintained by these people.” (Seiss.) These are not of the church, in heaven, but *first fruits* purchased from among *men*, on earth; who have come to recognize Jesus as the rightful claimant to David’s throne. They are true Israelites who are loyal to the God of their fathers, and have accepted no lie, no false teaching, or idolatry.

4. The proclamation of the angel flying in mid-heaven is age-lasting. It is not the gospel of the church age; that is past. But it is good tidings to “them that dwell on the earth, and unto every tribe,” etc. It is an offer of a temporal salvation, which will emancipate all who meet the conditions named, from the awful suffering of those who submit to have the brand of the beast placed upon forehead or hand—the sign of mental or manual slavery to him—and secures them from the final slaughter of those who receive that mark, and the doom of the 1,000 years in the great furnace of fire.

5. The words of the proclamation of this angel are, “*Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the*

heaven and the earth and sea and fountains of waters." There is no mention here of Christ, or of the new birth, or of the great salvation through faith; nothing of the glorious kingdom or the bride of Christ. It is only a call to fear God and give him glory and worship Him as *Creator*, as an alternative to fearing the beast and worshipping Him.

6. The threat of the false prophet is of death to all who do not worship the image of the beast, and of inability to buy or sell. The contra-warning of the third angel is that he who worships the beast and his image "shall drink of the wine of the wrath of God," so soon to be poured out; "and he shall be tormented with fire and brimstone *in the presence* of the holy angels, and *in the presence* of the Lamb." Both of these statements seem to apply to the 3½ years of the pouring out of the wrath of God. But it is awful torment. The latter statement does not seem to apply to the "great furnace," for there they will be in the presence of the fallen angels and the dragon, not the holy angels and the Lamb. The statements here seem to apply only to torments of living men. In 16:8 we see how such men are "scorched with fire." The word "brimstone" everywhere in Rev. is "theion," literally, "divine fire"; but often used by the Greeks to designate sulphur. Rev. 16:8 is surely "divine fire"—not common fire.

7. Another contrast between those who receive the mark and those who do not, is that the former have *no rest*, day or night. They are in ceaseless torture during this 3½ years, and, of course, will be during the 1,000 years in Satan's prison. But those who re-

fuse the mark, choosing rather to "die in the Lord" in consequence, are "blessed," because they "*may rest* from their labors; for their works follow with them." A future reward awaits them.

8. This 13th verse seems to indicate a more blessed salvation than that proclaimed in Verses 6 and 7, which is secured by suffering the death penalty of 13:15. In fact, the good tidings of 14:15 may include more than is indicated in the proclamation. It seems like the reopening of the door into the kingdom for a few moments. We are not so told, but we may hope that those who were cast out, or disappointed at not being admitted, may now enter, along with all the other people of the beast kingdom who can be induced to do so by this special call and the warning of the third angel, especially if this involves martyrdom. 20:4 may indicate also a belated part in the first resurrection, as these very people are here specified as among those who live and reign with Christ 1,000 years.

9. Verse 11 says, "and the *smoke* of their torment goeth up forever and ever." (Gr. "unto ages of ages.") We have no right to make this mean more, or less, than what it says. It does not say that these are *tormented* forever and ever, as is said of the devil and the beast and the false prophet in 20:10; and which is said of no others. Chapters 17 and 18 describe the destruction of Babylon. It is said that her judgment is come "in *one hour*"; "she shall be *utterly burned with fire*"; "and shall be *found no more at all*." But her *smoke goeth up* for ever and ever. The torment of 14:11 is certainly a never-to-

be-forgotten torment. It may mark those who endure it with everlasting disgrace. It is bad enough. But let us not make it worse than it is.

10. "*Here* is the *steadfastness* of the saints, they that *keep the commandments of God*, and the *faith of Jesus.*" This is a time of *testing* preliminary to the pouring out of the vials of wrath. The separations and classifications must be complete, so that wrath shall not fall upon the undeserving. All of this chapter, the possession of Zion, the unwritten song, the proclamations—to the 14th verse, will probably come in quick succession, at the sounding of the seventh trumpet (see Lesson 39), and preceding the harvest of the kingdom (Mt. 13:39; Mk. 4:26-29), and the rapture, which seem to be indicated in Vs. 14, 15. The crowned King sits upon a white cloud. He casts his sickle upon the earth; and the earth is reaped. According to 1 Cor. 15:52, this is to occur "in a moment, in the twinkling of an eye." Then we shall be caught up in the clouds to meet him in the air, never to be separated from him again.

11. In about twenty passages in the N. T. a certain "hour" is mentioned. "But of that day *and hour* knoweth no one"; "for in an *hour* that ye think not the Son of Man cometh" as a thief. "Shall come in a day when he expecteth not, and in an *hour* when he knoweth not." "Watch therefore, for ye know not the day nor the *hour*." "If the master of the house had known what *hour* the thief was coming"—etc. The church of Sardis is *warned*, "If therefore thou shalt *not watch*, I will come as a *thief*, and thou shalt not know what *hour* I will come upon thee." The

church of Philadelphia is *promised*; “I also will keep thee from the *hour of trial*.” Twice in this lesson that hour is mentioned; in V. 7 as the hour of his *judgment*, and in V. 15 as the hour to *reap*. In 17:12 the ten kings are said to receive authority for *one hour*. Three times in Chap. 18, the judgment of Babylon is said to have come in *one hour*. Putting all these passages together, the evidence is very strong that this “hour” refers to the last $3\frac{1}{2}$ years—the years of wrath. 16:15 says: “Behold, I come as a *thief*.”

12. Another sickle was cast into the earth and gathered the *vintage* of the earth, and cast it into the great winepress of the wrath of God. Joel 3:12, 13 says: “Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. *Put ye in the sickle*; for the harvest is ripe: come, tread ye; for the winepress is full, the *vats overflow*; for *their wickedness is great*.” The vast number of wicked, those who worship the beast, is indicated by the immense flow of blood, 160 miles long, as deep as to the bridles of horses. This slaughter occurs as the final act of divine wrath, before Satan is cast into the abyss—his prison.

13. In Verse 8, the second angel proclaims the falling of Babylon. This seems to be only a fore-announcement, as one of the principal items of the coming program. This does not occur until after the seventh bowl is poured out (16:17–19), and the account in full occupies all of Chapters 17 and 18.

LESSON FORTY-FOUR

THE SEVEN LAST PLAGUES

Another sign in heaven, great and marvelous. The victors; their song. Seven angels and seven bowls. Disgusting, painful sores. Blood as of a dead man. Blood to drink. Scorching heat. Darkness. Euphrates dried up. Preparations for the great war. "It is done!" The great earthquake, and hail.

The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, . . . The Lord will have them in derision. Then will he speak unto them in his wrath. (Psa. 2.)

Home readings: Psa. 2, and 21; Eze. Ch. 7.

Class reading: Rev. 15:1-16:21.

QUESTIONS AND PASSAGES

1. How is the sign of Rev. 15:1 described, and what is finished in these plagues?

2. Who were seen in V. 2, where, and what did they have? (Comp. 12:11.)
3. What songs do they sing? Vs. 3a, b.
4. Which song is given in Vs. 3, 4? (Comp. Ex. 15:1-18; Deut. 31:30-32:44.)
5. Who came from the inner temple, and how were they arrayed? Vs. 5, 6.
6. What was given them, and by whom? V. 7.
7. How was the glory and power of God manifested, and with what result? V. 8. (Comp. Ex. 40:34, 35; 1 Ki. 8:10,11.)
8. Where was a great voice heard, and what was said? Rev. 16:1.
9. What resulted from pouring the first bowl into the earth? V. 2. (Comp. Ex. 9:10.)
10. What was the effect of pouring out the second bowl? V. 3. (Comp. Ex. 7:20, 21.)

11. What resulted from the pouring of the third bowl? V. 4.
12. What two sayings are recorded in Vs. 5-7?
13. Where was the fourth bowl poured, and with what results? Vs. 8, 9. (Comp. Deut. 32:24.)
14. Where was the fifth bowl poured, and what was darkened? V. 10a. (Comp. Ex. 10:21-23.)
15. What resulted from pouring the sixth bowl, and for what purpose? V. 12.
16. What did John see in Vs. 13, 14, and where, and for what do they go forth?
17. What statements are made in V. 15?
18. Where will these armies gather? V. 16.
19. What followed the great voice from the throne saying "It is done!"? Vs. 17-21. (Comp. Isa. 29:5-8; Rev. 11:19; Ex.

9:23-26; Josh. 10:11; Isa. 30:30; Eze. 13:10-13; 38:19-22.)

20. What effect will these plagues have on these men? Vs. 11, 21.

NOTES

1. In Chapter 11, after the seventh trumpet is sounded, and the proclamation that the kingdom of the world is become our Lord's, and the pæan of praise, and the announcement of program follow rapidly, the statement is made in V. 19 that "there was opened the temple of God that is in heaven . . . and there followed lightnings, and voices, and thunders, and an earthquake, and great hail"—things which are described in fuller detail in Chapters 15 and 16, where the opening of the temple is again mentioned. This opening of the temple therefore takes us back once more to the time immediately following the seventh trumpet.

2. Verses 2 to 4 of Chapter 15 are parenthetical, describing a different scene from the one which Verse 1 introduces, and which is again taken up in Verse 5. This insertion of the scene of Verses 2-4 here is probably to locate it in its proper time.

It indicates that the separations were complete and final before the bowls of wrath are poured out. Only the incorrigibly wicked are to suffer these penalties. Probably the call to Israelites in Babylon "Come

forth, my people, out of her, that ye have *no fellowship with her sins*, and that *ye receive not of her plagues*” (18:4), also occurs before the outpouring of wrath begins.

3. “All is now ready to begin this final assault on the kingdom of the Infernal Trinity—the Dragon, the Beast and the False Prophet. . . . The Dragon is to be attacked in his capitol and on his throne. The Beasts are to be attacked in their seats of authority; and their followers and worshippers are to ‘have no rest day and night’ upon the earth.” (Bullinger.) All through these descriptions are to be found evidences that these bowls of wrath are confined to the kingdom of the beast, and are not for all the nations of the world. The other nations, after the segregation of sheep and goats is complete, have nothing to fear. God will spread his tabernacle over them. “They shall hunger no more,” as they now are hungering. The terrific heat of 16:8 will not affect them, for “neither shall the sun strike on them, nor any heat.” The fifth bowl is to be poured on the throne of the *beast*, and only *his kingdom* is to be darkened—just as in the darkness that could be felt for three days in Egypt, “the children of Israel had light.” Only those who have the mark of the beast are subject to these last plagues. But the remnant of the woman’s seed, those Israelites who have not fled to the wilderness, are to be subject to *persecution* by the Dragon.

4. There is a suggestion of civil war within the beast empire. It is part iron and part clay and does not hold together well. There are those who come off *victorious* from the beast and from his image—those

who refuse to submit to such abject slavery, and, in response to the good tidings of the angel in mid-heaven, resist his authority. Whether all such are slain, and thus gain access to the company named in 20:4, or whether the revolt is finally successful is uncertain; but certainly the kings of this confederacy revolt against the religious system supported by the beast and destroy it. (17:16.)

5. The sea of glass of V. 2 reminds us of the sea of glass of 4:6. This may also be a laver—called a “sea.” But the water in the first was crystalline, while this is “mingled with fire.” These may be “saved, yet so as through fire”—(1 Cor. 3:15). The songs they sing are songs of allegiance to God as the rightful king of the *nations*. “Great and marvelous” is the song, and “great and marvelous are thy works . . . thou king of the *nations*.” (Mar.) “For all the *nations* shall come and worship before thee.”

6. The seven angels of V. 6 are probably the same as those of 8:2, who “stand before God.” These come from the “naos,” or Holy of Holies, the throne room. “They are priest-angels, for they are clothed in pure bright linen, and girded about their breasts with golden girdles, which is the priest’s dress. They appear as priests, because they come for the sacrificing of a great sacrifice to the offended holiness and justice of God . . . the vessels containing the wrath of God are handed out by one of the Living Ones. The vessels were shallow, pan-like golden bowls or censers, such as were used in the temple to hold the fire when incense was burned. They are priestly censers, as in Chapter 8:5.” (Seiss.) Their mission was so important and

urgent, that a mighty exhibition of the glory and power of God in the temple made it imperative that these angels complete their work before they could return.

7. The command to go and pour out these censers upon the land also came from the throne room. We do not know how rapidly the angels are to follow each other. All must be poured out within the last $3\frac{1}{2}$ years; but they may follow each other so rapidly that more than one plague will be operative at the same time. But it is evident that the fifth could not be in force so long as the fourth was felt. It is more likely that they are to be experienced singly, as the plagues of Egypt were. "In the plagues of Egypt, which all take to be literal, we have many judgments exactly similar. Indeed, six out of the seven vials are just the same as the plagues of Egypt, and God has again and again declared that their final judgments should be like, yea, should be worse than those. . . . Now if six out of these seven judgments have already been *once* seen and experienced, why should not like plagues be sent again, when it is expressly said that the supernatural events connected with Israel's return shall be 'like as it was . . . in the day that he came up out of the land of Egypt' (Isa. 11:16)?" (Bullinger.)

8. It is noticeable that there is a repetition, not only of the plagues of Egypt, but also of the signs and plagues of Chapters 6, 8 and 11. Blood, darkness and earthquakes in particular, but with increasing severity. In 16:3 the blood is not fresh blood but "as of a *dead man*." The whole series of plagues is to

end in an enormous flood of the blood of dead men. The sea, in which every living creature is to die is doubtless the Mediterranean, or Great Sea—not all the oceans, as that would exterminate all marine life—to no purpose. More blood is next in the rivers and fountains of waters, and the people of those nations are compelled to drink blood. They are deserving of it. The Egyptians dug about the river for water to drink, because they could not drink the blood of the river. (Ex. 7:20-24.)

9. As God dried up the Red Sea and the Jordan River for Israel to pass over, so he will dry up a passage across the Euphrates, so that the kings of the east can cross with their armies on their way to the war of the great day of God, the Almighty. They are to meet about Jerusalem to make war against the Lamb, who, as we have seen, will then be in possession of Mount Zion. Har-Magedon is the Mount of Megiddo. The great plain takes its name from this mountain and is the old battle-field on which many desperate conflicts have been fought. It is to be the scene of a slaughter incomparably greater than any in the past.

10. After Jesus had hung on the cross during the three hours of darkness that enveloped the land, he cried with a loud voice, "*It is finished!*" An earthquake shook the land as he bowed his head and gave up his spirit, tearing the veil of the temple in two, rending rocks and opening tombs. But when the voice of the Almighty, speaking from the throne in the Holy of Holies says "*It is done!*" there will be *lightnings* and *voices*, and *thunders* and a *great earthquake*, such

as man never yet has witnessed. Jerusalem will be split into three parts. The Mount of Olives will be thrown half to the north and half to the south, and waters break out in rivers flowing east and west. (Zech. 14:1-8.) The cities of the confederated nations will fall in ruins; and Babylon be destroyed, never again to be inhabited. Probably the whole earth will feel the tremor; islands sinking and mountains being leveled.

11. This great earthquake is followed by a hailstorm even more terrible. The inhabitants of the land, with their cities in ruins, will be exposed to the crashing of hailstones of 100 pounds weight. This plague is "*exceeding great.*" It is a wonder that any survive it. But some do live through all these terrors, only to blaspheme God because of them. They repented not.

In Egypt "Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth"—such a storm as Egypt had never seen "since it became a nation." (Ex. 9:24.) Trees were broken down, vegetation destroyed, and all men and animals exposed to it were killed. "*Only in the land of Goshen, where the children of Israel were, was there no hail.*" Isaiah, writing of this time (30:27, 28), says: "Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke . . . to sift the nations with the sieve of destruction. . . . And Jehovah will cause his glorious voice to be heard . . . and the flame of a devouring fire, with a blast, and tempest, and *hailstones.*" Isa. 2:19, 21 twice mentions the time when

Jehovah “arisethe to shake mightily the earth.” Haggai 2:6, 7 says: “Yet once, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations.”

LESSON FORTY-FIVE

THE GREAT HARLOT

Babylon the great, depicted as a woman gorgeously attired and adorned, the mother of the harlots and abominations of the earth, supported by the beast. Her drunkenness. Her seduction of kings, her judgment and final desolation.

Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk of her wine; therefore are the nations mad. Babylon is suddenly destroyed. (Jer. 51:7, 8.)

Home readings: Isa. Chap. 13 and 47.

Class reading: Rev. Chap. 17.

QUESTIONS AND PASSAGES

1. What invitation and promise, from whom, and to whom, is related in Rev. 17:1?

2. What is said of the kings and peoples of the earth? V. 2.
3. How, and where was John carried, and what did he see? V. 3. Isa. 14:17.
4. How was the woman arrayed and decked, and what was in her hand? V. 4.
5. What was written on her forehead? V. 5.
6. Was she made drunken by the same means as those in V. 2? V. 6a.
7. How was John affected by this sight? V. 6b.
8. What did the angel promise to do? V. 7.
9. In what four conditions is the beast described? Vs. 8a; 11b.
10. Who shall wonder (and who shall not), when, and why? V. 8b.

11. What is the hidden meaning of the seven heads? Vs. 9, 10a.
12. Are these kings contemporary, or successive? Vs. 10b, c.
13. How is the beast counted before and after resurrection? V. 11a.
14. When, and how long, do the ten kings reign? V. 12.
15. What are they unanimous in doing? V. 13.
16. What will these kings, with the beast, do; with what result, and why? V. 14a.
17. Who will be with the Lamb in this? V. 14b.
18. What is the explanation of the “waters” of V. 1? V. 15. (Comp. Jer. 51:12, 13.)
19. How will these kings finally regard the harlot, and what will they do to her? V. 16. (Comp. Jer. 5:29, 30.)

20. How is their attitude so changed toward her? V. 17.
21. Who is this woman? V. 18.

NOTES

1. Israel was under covenant relations to Jehovah, being obligated by most solemn vows and ceremonies to obey and worship Him. It was like a marriage vow, and was so characterized by Jehovah, who called himself her husband, provided a home for her, and protected, fostered and cared for her. He clothed her with the sun. Sometimes Jerusalem is called "the woman," since all her interests are centered in that city—as Paris is France, and Rome is Italy. So the Church is the bride of Christ. She is sealed to Him by the Spirit in the rite of Baptism. He has provided a home for her, which, as she will be forever identified with it, is also called the bride, the New Jerusalem being "adorned as a bride for her husband." In contrast with these is the woman of Rev. 17. She is sealed with the mark of the beast, and is obligated to him, and supported by him, not as a wife, but as a harlot. She is pledged to his service and worship, and to Satan, whom he represents as his vice-regent. Since her interests are finally headed up in the city of Babylon the great, she is called Babylon. She represents all who finally yield themselves to Satan. A place is prepared for him, and she is to make her

future home with him, and with other fallen angels.

2. This woman is first represented as sitting upon *many waters*—not *all* waters. These waters are interpreted to mean peoples, multitudes, nations and tongues. These are the peoples who finally compose the kingdom of the beast, upon which John saw the woman sitting. In Verse 9 she is said to sit on the seven heads of the beast. These are said to be seven kings—or seven successive great royal powers. Dr. Seiss says: “What regal mountain, then, was in power at the time John wrote? . . . it was the Roman empire. . . . Preceding Rome, the world had but five great names or nationalities. . . . They are Greece, Persia, Babylon, Assyria, and Egypt; no more, and no less. And these all were imperial powers like Rome. Here, then, are six of these regal mountains; the seventh is not yet come. When it comes, it is to endure but a short time.” If, then, this woman sits upon all these empires, she embodies all forms of devil worship, whether in evidence as idolatry, Mohammedanism, or any other false religion, pagan or Christian in name.

3. This woman, in her final form, is evidently to be particularly anti-Christian. She is to be subject to Antichrist. In the *Outlook* of Jan. 23, 1918, is an article on “Nietzsche’s Religion,” in which it is shown that, according to Nietzsche, the object of life is the creation of the “Superman”—his ideal of what man is to become as the product of evolution. In contrast to this coming Superman, he holds up the Christian as “the social animal, the sick animal, in a word, the Christian.” We must cease endeavoring to preserve

the sick and the feeble. Our duty to them is to *help them to pass away* (See Lesson 13). This royally attired woman, in 18:7, says: "I sit a queen, and am no widow." But in Isaiah it is said of her who says: "I shall not sit as a widow," that loss of children and widowhood shall both come in a *moment*, in one day. Her place as queen is to be taken by the Bride of Christ.

4. Dr. Bullinger shows that the word "mystery" means a *secret sign* or symbol; and that, as he thinks, it was not a part of the name on her forehead, but that the woman was the symbol of the city, as the name on her forehead, *Babylon the Great*, further indicates, and that the words following, "the mother of harlots and of the abominations of the earth," are descriptive and not a part of the name. "The name was the name, not of a woman, but of a city, 'that great city,' even Babylon. But it signified not merely the material city as such, but the vast system of idolatry connected with it . . . the mother, or fountain-head of all the systems of idolatry which have since flooded the earth from that one great source; . . . Babylon was the fountain-head of all idolatry."

5. Dr. Seiss says of "the wine of her fornication," that it "was already bottled and labelled before the first dispersion. (Gen. 11.) It went with that dispersion into every country and nation under heaven. As a matter of fact, we find it to this day among all the nations of the earth; affecting, if not controlling, their thinking, their polities, their faith, and their worship. Not less than two-thirds of the population of the earth at this hour are Pagan idolators, drivelling under the

same old intoxication which came forth from Nimrod and Babylon; while the great body of the other third is either Mohammedan, Jewish, Infidel, or adherents of some tainted and anti-Christian faith and worship.

. . . The cup held out is *golden*. To the sensual and carnal heart and imagination, the world's religion and progress is something bright and glorious, the glittering fulness of good and blessing. But in that shining cup is only abomination and uncleanness—spiritual prostitution—nothing but spiritual prostitution.” Dr. Bullinger says: “Fornication is everywhere in the Bible the common term used for the sin of *idolatry*, not only because it is unfaithfulness to God in forsaking Him, the true God, for the worship of false gods; but it literally formed an essential part of all heathen idolatry.”

6. The woman was drunken also, not with the “wine” of V. 2, but with the *blood of the saints*. If she can intoxicate men with her wine, they will furnish her with plenty of blood. It has always been so, and “Nietzsche’s religion” has been doing the same thing on a vaster scale than ever before. That this woman is a “composite” of all the persecutors of God’s people is evident from 16:6, where those who had poured out the blood of saints and prophets were given *blood to drink*; and 18:25, “in her was found the *blood of prophets* and of *saints*, and of *all* that have been slain upon the earth.” If there had been no false religions, there would have been no massacres and no wars.

7. “God moves in a mysterious way, his wonders to perform.” It is paradoxical that the beast with the

ten horns—which are first seen carrying or supporting this harlot, living wantonly with her—should turn against her, make her desolate and naked, eat her flesh and burn her utterly with fire. But V. 17 tells us that God puts it into their hearts to *do His mind*—not knowingly on their part—for they are his enemies. Possibly this harlot develops into a despotic power “which reigneth over the kings of the earth” (V. 18), against which the kings revolt: or it may be that the kings of Vs. 2 and 18:9 are other kings, not of the beast empire; but God’s purposes are accomplished. As we shall see in our next lesson, not only is this harlot as an antichristian system destroyed, but the literal city of Babylon is destroyed also, “making desolate,” of V. 16 indicates the looting and carrying away of the riches of the city, making it “naked” before burning it with fire—literal fire.

8. Five hundred miles east of Jerusalem, across the Arabian desert, and 60 miles south of Babylon, is Nedjef, the *holy city* of Shia Mohammedans. A visit to this sacred city is described in *The National Geographic Magazine* of Dec., 1914, by Frederick Simpich. The character of a false religion and its identification with a city as its head are well illustrated in it. This city was built by religious fanatics on the spot where a nephew of Mohammed was slain. “Nedjef is a freak city. Not a green thing—a plant, shrub, or tree—lives within its dry, hot limits. . . . One of the strange features of this strange city is its cellars. In summer the fierce heat drives the panting people deep down into the earth, like rats in a hole. Beneath every house is a cellar, burrowed mine-like to amazing

depths; one I explored reached an astoundingly low level, being more than 100 feet below the street. Down into these damp, dark holes the Shias flee when the scorching desert air sizzles above and imported German thermometers stand at 130 Fahrenheit. . . . I was told that many of these serdabs are connected by means of underground corridors, and that criminals, who swarm in Nedjef, easily elude capture by passing through these tunnels. . . . It is estimated that over 25,000,000 Moslems have made the pilgrimage to this mysterious desert city of golden domes, fabulous treasures, and weird rites. Thousands of devotees from Shia, hordes of India, Persia and South Russia, flock through Bagdad every year, bringing with them their mummified dead—salted and dried—for burial in the holy ground about the mystic city. By camel caravan and winding mule-train the patient pilgrims make the long march; many from distant Turkestan are a whole year making the round trip . . . badly cured bodies or bones are often smuggled in from Persia, and on a hot day, the wise traveller will stay at a discreet distance from these death caravans.” More human bodies are believed to be buried about Nedjef than in any other place on earth. A colony of women live near the gold-covered mosque, who are married many times a year to pilgrims, by a priest, for a fee, with whom they live during their stay. What fearful intoxication! No wonder there will be hallelujahs in heaven when Babylon falls!

9. A final analysis shows that this “woman,” like all typical women of the Bible, really represents the *inhabitants* of Babylon in their wealth and wickedness.

She is a wonderful composite of people of all nationalities, with a composite religion equally wonderful and wicked. Ill gotten gains from all lands will enable her to live in great luxury. A system of religion could not suffer. It is the *people* who will suffer. The religious system will perish only when the people who uphold it perish. “The woman . . . *is* the great city.”

LESSON FORTY-SIX

BABYLON THE GREAT

A glorious Angel, and his cry. The call of God to his people in Babylon. Judgments according to deserts; death, mourning, famine, burned with fire. Mourners. Babylon's merchandise, and shipping. Rejoicing of heaven, saints, apostles, prophets. Destruction complete and eternal.

O virgin daughter of Babylon; . . . these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee. (Isa.)

Home readings: Jer. Chap. 50, 51.

Class reading: Rev. Chap. 18.

QUESTIONS AND PASSAGES

1. What is said of the angel of Rev. 18:1?
(See Isa. 48:14b.)

2. How, and what did he cry and why? Vs. 2, 3. (Comp. 14:8; 16:19; Jer. 50:38; 51:7; Isa. 21:9.)
3. Whose voice speaks in V. 4 and 5, and what is said, and why? (Comp. Jer. 50: 8-10; 51:6, 9, 45; Isa. 48:20.)
4. How is she to be judged, and why? Vs. 6-8. (Comp. Isa. 47:8-10.)
5. Who shall weep and wail over her, and why? Vs. 9, 10.
6. Who shall mourn over her, and why? Vs. 11, 15.
7. In how short a time is she made desolate? Vs. 10, 17, 19. (Comp. Isa. 47:9, 11.)
8. How will mariners be affected? Vs. 17-19. (Comp. Isa. 47:15.)
9. How had she said she sat, and was not, and should not see? V. 7b. (Comp. Isa. 47:8.)

10. What kind of people would buy the merchandise of Vs. 12-14? (Comp. 17:4a, 18:16b.)
11. What are the last two items in this list? V. 13.
12. Who are called upon to rejoice in V. 20, and why? (Comp. Isa. 14:7, 8.)
13. What did a strong angel do and say? V. 21.
14. What was Seraiah commanded to do according to Jer. 51:61-64?
15. What shall be “no more at all”? Rev. 18:21, 22, 23.
16. What does Isa. 13:19, 20 say of it? (Comp. Jer. 50:40.)
17. What shall be there? Isa. 13:21, 22; Rev. 19:2. (Comp. Isa. 34:5-15.)
18. How many times in Rev. 17 and 18 is the woman and Babylon identified as a *city*?

19. Do not the O. T. references seem to refer to this same city?
20. Why will God so punish this city?

NOTES

1. Next to Jerusalem, no other city is mentioned so often in the Bible as Babylon—it occurs over 300 times. When Nebuchadnezzar proudly exclaimed. “Is not this great Babylon, which I have built?” he immediately became insane; and his madness continued until he was ready to worship Jehovah and acknowledge Him as supreme ruler. But the coming “Babylon the great,” in her madness, will refuse to acknowledge Jehovah as Supreme Ruler, and will be totally destroyed. While the “king of Babylon” of Isa. 14: 4-20 is thought by many to typify Satan, he equally well, or better qualifies as the Antichrist, a real king. Passages in this lesson seem to indicate that Babylon will be his royal city, “which reigneth over the kings of the earth.” While other passages seem to indicate that Antichrist will rise in Syria, and that he may remove his capital to the new city of Babylon. It will be a city like him in character. Naturally, the fall of the capital city of the Antichrist would leave him without a throne. It is perhaps at this time that Antichrist will rush his armies across the dry bed of the Euphrates and on to the attack upon Jerusalem, where they will be destroyed—a revolt of Babylon

against the ten kingdom power, resulting in its own utter destruction, this to be followed by an attack upon the Lamb, in possession of Mount Zion, resulting in the capture of the Beast and False Prophet, and the total destruction of their armies, leaving the Lamb in possession, as King of kings and Lord of lords.

2. Both the 16th and 23d chapters of Ezekiel picture *Jerusalem*, the capital city of Israel, as a *harlot* (idolater). “Wherefore, O harlot, hear the word of Jehovah: Thus saith the Lord Jehovah, Because thy filthiness was poured out, . . . and because of all the idols of thy abominations, and for the blood of thy children that thou didst give unto them; therefore behold, I will gather all thy lovers . . . with all them that thou hast hated; . . . and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. . . . And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot.” (16:35–41.) “These things shall be done unto thee, for that thou hast played the harlot after the nations and because thou art polluted with their idols. . . . Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation.” (23:30–33.) Stript of her jewels and clothing, left naked and bare, desolate and burned with fire—the very same things said of Jerusalem as of Babylon. And if Jerusalem was literally pillaged and plundered, made bare and desolate, and burned with fire, is not this the Bible’s own interpretation of these predictions of what shall befall a mightier Babylon—a greater harlot?

3. Seven times in these chapters Babylon is called a "great city," and once "that mighty city." We cannot so tamper with God's word as to say that it is anything but a city, or that it is any other city than Babylon. No one questions that those wonderful O. T. prophecies included in this lesson refer to the real city of Babylon. Yet because the old city of Babylon is now in heaps and inhabited by wild animals, it has been inferred that these O. T. prophecies were already fulfilled. There are too many unfulfilled specifications to make this conclusion acceptable. Among the passages quoted in this lesson are such statements as "*Babylon is suddenly fallen and destroyed. . . . O thou that dwellest upon many waters, . . . thine end is come.*" "*And I will punish the world for their evil, and the wicked for their iniquity. Therefore will I make the heavens to tremble, and the earth shall be shaken out of its place, . . . and Babylon . . . shall be as when God overthrew Sodom and Gomorrah.* It shall *never be inhabited*, neither shall it be dwelt in from generation to generation."

4. Babylon has never yet been *suddenly destroyed* "as when God overthrew Sodom and Gomorrah." Dr. Seiss says: "In the time of the apostles it was still a populous place, for both Peter and Bartholomew preached the gospel there, and there Peter wrote his first epistle. As late as A.D. 250, there was a Christian church there, and an influential bishopric for many years thereafter. Five hundred years after Christ, there were Jewish academies there, who issued the celebrated Babylonian Talmud. . . . And even to this present hour there is a city in the middle of the area

occupied by Old Babylon, containing 10,000 people, and which pays to its governor a revenue of 342,000 Turkish piasters, more than \$17,000 a year. Shepherds make their folds there, as testified by all modern travellers, the Arabians do pitch their tents there. It is not an utter desolation, without inhabitant, and never has been since Nimrod laid its first foundations. The sentence upon Babylon is therefore not yet fulfilled, and cannot be unless that city comes up again into something of its former consequence."

5. The fifth chapter of Zechariah describes a vision, in which the prophet saw a large measure, an ephah, into which the angel that talked with him thrust a woman, saying, "*This is wickedness.*" He then covered the ephah with a 100 pound lid of lead. Then two women, having wings like a stork, flew away with the ephah. Zechariah asked whether they were carrying it, and was told, "*To build her a house in the land of Shinar: and when it is prepared, she shall be set there in her own place.*" It was in the land of Shinar that Nimrod built Babylon. This land has attracted more attention in recent years, previous to the great war, than perhaps any other section of the globe, as a region for development. An immense irrigation system was under construction, to reclaim great areas of that rich soil. The Bagdad railway, to connect Constantinople with the Persian Gulf, was well under way before the war, and has since been pushed more rapidly, as a war measure, to the Euphrates river, or beyond. It is to pass through Babylon, which will very likely be then rebuilt as a great commercial center, in which it is almost peerless for location. Immense

quantities of excellent brick, bearing Nebuchadnezzar's name, are at hand in the heaps of ruins, especially of the great wall and the tower of Babel, which would go far toward rebuilding the city.

6. "Come forth, my people, out of her," has been used over and over by advocates of new "isms" to induce members of certain churches to "flee out" of them and join their new sect. But the call of that voice is to *Israel*, to come out of *Babylon*. Several passages in the O. T. (See Question 3), voice this same warning. "Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans." "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the *time of Jehovah's vengeance*; . . . forsake her, and let us go every man to his own country." "*My people, go ye* out of the midst of her, and save yourselves every man from the fierce anger of Jehovah." "Go ye forth from Babylon, flee ye from the Chaldeans; *with a voice of singing* declare ye, tell this, utter it even to the end of the earth: say ye, *Jehovah hath redeemed his servant Jacob.*" "The voice of them that flee and escape out of the land of Babylon, *to declare in Zion* (the Jewish citadel) the vengeance of Jehovah our God, the vengeance of his temple."

7. This call to come out of Babylon is to "my people." This cannot mean the saints of Christ. It is a call to Israelites. No one need be told that such a city as Babylon the great, with its immense traffic, will attract large numbers of Jews. Bagdad had 40,000 Jews before the war. According to that learned Jewish traveler, Dr. Rosenberry, popularly known as

"Wad el Ward," thirty years ago, the so-called "ten lost tribes" were not lost, but were still living in the same region to which they were carried captive—that he had conversed with many of them who could tell to what tribe they belonged. As we shall see in a future lesson, special mention is made in the O. T. prophecies of those who shall yet return to Palestine from that region. It is very evident, then, that there will be need for the call, so often repeated in both Testaments, "Come out of her, my people."

8. We must not overlook the mighty significance of the destruction of Babylon. We cannot account for the great prominence given to it in prophecy unless we see in it the final downfall of Satan's reign on earth. To the "Wicked one," the "Man of sin," the Antichrist, Satan finally transfers his rule on earth, as he once offered to Jesus to do. It is a woman called "Wickedness" whom Zechariah saw carried to the land of Shinar, "to build her a house . . . in *her own place.*" And when that house falls, that "wicked one," and that wicked "woman," fall with it; and *Satan's authority*, vested in the beast, is *gone*. In a desperate death struggle he attacks the citadel of the Lamb, in Zion, only to be taken, and his great army slain.

9. "*Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets;* for God hath judged *your judgment on her.*" This call to rejoice is answered by the voice of the *great multitude* in *heaven*, of 19:1, 2, with its two hallelujahs, with an "Amen, Hallelujah" by the 24 elders and four living creatures. A call from the throne to the servants of

God to praise God, is responded to by the great multitude on earth—the “many waters,” or people of the righteous nations, with another “Hallelujah.” These are *the only “hallelujahs”* in the New Testament. This is a Hebrew expression, often used in the Psalms, meaning “Praise Jah.” Jer. 51:48 says: “Then the *heavens* and the *earth*, and all that is therein, shall *sing for joy* over Babylon.”

10. In Zech. 5:8, 9, the woman of whom it is said “This is wickedness,” is forcibly imprisoned and deported to the land of Shinar where a house is built for her. This “woman” is evidently the “woman” of Rev. 17, and suggests, as some regard the passage, the gathering out of the wicked from among the righteous nations, forcibly—the segregation of them into the furnace, Babylon, to suffer its torments. The wind in the wings of the woman who carry the vessel suggests the rapidity with which this transportation is to be accomplished; and since the vessel is lifted to mid-air, air-craft seems to be indicated, rather than sea-craft. Possibly both may be employed.

LESSON FORTY-SEVEN

KING OF KINGS AND LORD OF LORDS

The hallelujahs. The marriage of the Lamb. The true words of God. The white horse and he that sat thereon, and his followers. The winepress. The name written. The great supper of God: the guests, and the menu. The prisoners and the disposal of them.

But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. (Daniel.)

And there was given Him dominion, and glory, and a kingdom . . . which shall not be destroyed. (Daniel.)

Home readings: Psa. 45 and 46; Eze. 39:17-29; Isa. 29:1-8; Zech. 12:1-14; 14:1-15

Class reading: Rev. 19:1-21; 20:1-3

QUESTIONS AND PASSAGES

1. How many sayings, and how many hallelujahs are in Rev. 19:1-8?

2. What marriage is come, and what preparations are made? Vs. 7, 8. (Comp. 2 Cor. 11:2.)
3. Who besides the bride are "blessed," and who says so?
4. What did the angel tell John not to do, and what to do? V. 10.
5. Who was he, what testimony did he hold, and why? V. 10.
6. Who was seen and what does he do? Vs. 11, 13b.
7. What was he given, and what was he to do, according to 6:2?
8. What has he on his head, and what on his garments in 19:12, 13a?
9. Who compose the armies that follow him? V. 14. (Comp. v. 8.)
10. With what will he smite the nations, and with what will he rule them? V. 15a, b. (Comp. 1:16b; 12:5.)

11. What does he tread? V. 15c; 14:20.
Isa. 63:1-6. (Comp. Lam. 1:15.)
12. What is on his garment and thigh? V.
16. (Comp. 1 Tim. 6:15.)
13. What great supper is announced in v. 17,
and who are invited?
14. What is the menu? V. 18; Eze. 39:
17-20.
15. Who were taken, where cast, and in what
condition? Vs. 19, 20.
16. What was done with the rest, and by
what means? V. 21a. (Comp. Isa. 11:
4; 27:1; 31:4.)
17. What became of their flesh? V. 21b.
18. What two things did the angel of 20:1
have? (Comp. 9:1.)
19. What did he proceed to do, and why?
Vs. 2, 3.
20. What must be done after the 1000 years
are finished?

NOTES

1. When the fifth seal was opened (Rev. 6:9), "the souls of them that had been slain for the word of God, and for the testimony which they held," asked "How long, . . . dost thou not judge and avenge our blood on them that dwell on the earth?" In 19:1, 2, the great multitude in heaven say that God has now judged the great harlot, "and he hath avenged the blood of his servants at her hand. And a second time they say Hallelujah." This seems to be the same company, in part, at least, as those who were under the altar, but who are now resurrected and in heaven; since they were the ones who asked for this judgment, and would be the first to rejoice over its accomplishment. All heaven and earth join in the hallelujahs.

2. The call for this avenging upon "them that dwell on the earth," and its accomplishment on the great harlot, seems to identify the one with the other. "Them that dwell on the earth," or land, do not therefore include the great multitude of every tribe and kindred and tongue, but only those of the ten-kingdom confederacy of the beast, which heads up in Babylon. It becomes more and more evident that the other nations are not directly involved in the judgment woes, and bowls of wrath. All nations are involved, more or less, in the great tribulation which precedes them, but not in Babylon's judgment.

3. The cry for the avenging of their blood by the souls under the altar has been criticized by some as unchristian in spirit. But this is not a cry for *revenge*. To *avenge* is to vindicate the righteous by a just

punishment of those who wronged them. There is no spirit of spite in it, as in revenge. To those who are in the enjoyment of resurrected life in heaven, there could be no joy in witnessing the torment of others. But the real cause of the hallelujahs is doubtless the knowledge of the fact that the destruction of this harlot city, and the armies of the wicked nations which had upheld her, *forever rids the earth of idolatry and all its attendant evils.*

4. It would be impossible to gather all the people of the earth, or even all the armies of all lands within the narrow limits into which the "kings of the earth" are to gather their armies about Jerusalem, where they are to be slain. Evidently the kings are the "kings of the *land*," the ten kings under the Beast, who are to thus gather and be slain; otherwise there would be no great multitude, the "many waters," to send back their response to heaven in another hallelujah. The righteous nations will rejoice with the saints in the riddance from the earth of these corrupting influences. They will then be ready to beat their swords into plowshares, and their spears into pruning hooks, and enter upon an era of such peace and prosperity as the world has never yet seen.

5. Note that the destruction of the harlot, who boasted that she sat as *queen*, is immediately followed by the announcement of the marriage of the Lamb, and that his wife had made herself *ready*. There is to be no delay in the succession of the bride to queenship, along with the accession of the Lamb to the throne. There never will be any really Christian nations until the bride of Christ reigns with Him over

the nations. Only then will the principles of Christ's Kingdom be universally accepted and impartial justice prevail.

6. "*Who is the Bride?*" Upon first blush the answer would be, the Lord's true and faithful people, all who by faith and obedience were affianced to him, and continued faithful to the end. In a general way, this answer may be accepted as the truth; but in a closer view of things it cannot be taken as strictly and absolutely correct. The 45th Psalm unmistakably refers to this subject. The qualities and doings of the King come forth from the ivory palaces are there described with great vigor and animation. But there is also the Queen, the King's bride, standing on his right hand, in gold of Ophir, and all glorious within. It is said of her that 'she shall be brought unto the King in raiment of needle-work.' Besides the King's Bride, there is a blessed company, who also enter with rejoicing into the King's palace, and share the light of his countenance. They are called 'the virgins,' the 'companions,' associates and bosom friends of the Queen, but plainly distinct from the Queen herself. . . . All of them are made forever happy in their Lord, the King. But the Queen is one class, and 'the virgins, her companions that follow her,' are another class. The parable of the five unwise virgins, taken in its connections inevitably implies that not all of those who finally get to heaven are of that class which actually constitutes the Bride of Christ, however related to the Bride. It is also the common doctrine of the Scriptures that there are great diversities in the portions awarded to the saints. There are some

'greatest' and some 'least' in the Kingdom of Heaven. There are some who shall be first and some who shall be last; who get crowns, and some who get none. There are some who are assigned dominion over ten cities, some over five, and some who miss all reward, and are saved only 'so as by fire.' " (Seiss.)

7. We are not told where this marriage is to be, or what kind of ceremony is performed, or who are the guests. If it is to be in heaven, myriads of angels may be among the guests. If on earth, the righteous nations may be guests. But whoever or wherever, they are, we have the statement attested as "*the true words of God,*" that those who are bidden to this marriage supper are *blessed*. John was so moved by this statement that he fell down at the feet of the angel, to worship him, but was restrained and told to worship God: "*for the testimony of Jesus is the spirit of prophecy.*"

8. The only feast described after the announcement of the marriage supper is "*the great supper of God*" of verse 17. In the parable of the Kingdom, Matt. 22:1-14, a certain king made a marriage feast for his son. He had his fatlings killed, and sent out the invitations. May we not infer from this parable that God is to prepare the marriage supper for His Son, and invite the guests? But instead of oxen and fatlings, the menu, given in detail, is "*flesh of kings,*" etc.; and the guests invited are *birds*. The angel who cries the invitation stands in the sun—the most conspicuous place. "*And all the birds were filled with the flesh.*"

9. God loves the birds. Not a sparrow falls to the

ground without his notice. But men have hunted and killed them, for gain and for sport. Probably this feast will mark the end of such wanton destruction of bird life. He who said "Consider the ravens. . . . God feedeth them," will be here in person, and the birds and animals will certainly share in the blessings of the millennial age. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together." But the birds will do more. They will fill the air with music, and rid gardens and orchards of the multiplied pests which are so destructive to fruits and vegetation, increased beyond control by the destruction of birds. If all birds were destroyed, insects and worms would soon destroy all vegetation, and all men would perish.

10. Chapter 16:14 describes the gathering of the kings. They are gathered unto the war of the great day of God, the Almighty when Jesus comes "as a thief" upon them, and they are slain with the sword of his mouth. He does not come alone here, as he appeared in 6:2, for now his armies, also on white horses, are with him. Now he has many diadems on his head, and his garments are sprinkled with the blood of many conquests. His armies correspond in attire with the bride of v. 8. No weapons are seen in their hands. He does all the fighting for his bride, and is bringing her into his redeemed realm, by his own all-conquering power, to take possession with him.

11. The war is disastrous to the Jews living in Palestine. Half of Jerusalem is taken, many are captured or slain. But suddenly the Lord comes upon

their foes and they are slain. The Beast king and his false prophet are taken alive and cast into the lake of fire. The dragon, Satan, the devil, is imprisoned in the abyss. This ends his reign on earth, and the thrones of the incoming Kingdom of Christ are speedily set up, as we shall see in our next lesson.

CONCLUSIONS OF PART FOUR

As previously stated, the conclusions reached in these lessons are not in perfect harmony with other books on Revelation. Indeed, no two books of the large number written on Revelation harmonize perfectly with each other. A brief summary of conclusions follows:

a. First, after the letters to the churches, is the scene in heaven when the Lion of the tribe of Judah prevails to possess the certificate of redemption, the title to the realm of the earth. With the opening of its first seal, the Conqueror is seen coming forth to claim his acquired right, by conquest and ejection of Satan, now in possession.

b. This conquest begins when the second seal is opened, which is followed in succession by the third and fourth seals, bringing

the terrible conflict predicted in Jer. 25:15-38, and which is indicated in the Olivet discourse as the *sign* for which his disciples asked—a time of *great tribulation*. The remaining signs given correspond to the opening of the sixth seal, the *last sign* being the Son of man coming on the clouds in power and great glory, causing men to call on the rocks and mountains to fall on them and hide them “from the face of him that *sitteth on the throne*”; and immediately the announcement is made that the *great day is come*. The “day” is ushered in, therefore, by the appearance of the Son of man in the sky, in power and great glory, sitting on his throne.

c. This is the time, according to Mt. 25:31, when the separation of the “sheep” and “goat” nations takes place, corresponding to the sealings of Rev. 7, and resulting in the segregation of the “goats” into the territory of the “Beast” king, the 10-kingdom confederacy—and the “sheep” into other territory. These latter, the great multitude which no man can number, and which come out of the great tribulation—the great tribulation now on the earth—are exempt from the hunger, thirst, sunstroke and burning

heat which are to come upon the kingdom of the Beast; also the darkness (16:10), and all the woes that follow, unless individuals go over to the beast king and are branded with his mark. The Lamb that is in the midst of the throne shall be the *Shepherd* of these “sheep” and guide them to the fountains of waters of life, resulting, doubtless, in the spiritual salvation of vast numbers of them. This will probably be in progress while the woes are falling on the “goats.”

d. In this time of segregation, the Jews will gather in large numbers in Palestine, rebuild the temple and restore the temple worship and sacrifice. Wickedness will also loom up in the building of Babylon, before the plagues begin (chap. 8). The remaining chapters, to 19:21, have to do with the *kingdom of the Beast only*, except in the incidental mention of sheep and the dead, and the *time* when they, the prophets, saints and all who fear God’s name, are judged and rewarded, which, according to other scriptures, occurs at the time of the first resurrection, and “catching away.” This is after the sounding of the seventh trumpet—the *last* trumpet. The Lord’s throne is still in the clouds; and it is into the clouds that they

are caught up, and before this throne the saints are judged and rewarded. It is this company that "tabernacle" in heaven (the air), and descend on the white horses of 19:14, and for whom thrones are set in 20:4.

PROPHECY EXPLAINED

PART FIVE

Lessons 48-50

The Millennial Age. Thrones set, and the judgeship of the saints. The millennial Jerusalem, and new Temple. The tribal re-division of Palestine. Physical and climatic changes.

a. The lessons of this part are taken mostly from the O. T. The N. T. has little to say of this period, since it was so fully covered in O. T. prophecies. If for no other reason, the O. T. Scriptures are worthy of our careful study, for what is revealed in them concerning the coming Millennial age.

b. That the world, within the memory of men now living, has been passing through a greater economic revolution than ever before in the history of mankind, is self-evident. We have seen the transition from the ox-cart to the railroad train, and on to the

automobile; from sail-driven sea craft to steam and gas-driven monsters of steel, afloat upon and under the surface of the great deep; from the toy kite to the airplane; from the horse-drawn walking plow to the tractor-gang; from the village shop to the great manufacturing establishment; from hill-top signals to "wireless": and the list might be indefinitely extended through all lines that affect human industries and interests.

c. The climax of all these economic changes seems to have been reached in the recent world carnage, in which every available invention and device of man was conscripted and made to add terror to warfare, and aid in the destruction of our fellowman and his works. To all who have eyes to see and ears to hear, it must be evident that God is moving as never before and bringing about these tremendous changes for some specific purpose. We have no means of knowing what his purpose is, except as He has revealed it in His Word. From this Word we learn that an age of peace and plenty, prosperity and blessedness, is to come after "this present evil age," which is to end in disaster and judgment.

d. It is equally evident that all these economic changes must be preparing the world for the conditions which are to prevail in that age of blessing. People will never again return to conditions of savagery or crudity, but will enjoy all the benefits of scientific research and inventive genius, modes of conveyance, methods of communication, hygienic living—everything for the betterment of living conditions, perfected and directed under the rule of the Prince of Peace. The lessons of Part Five are therefore of exceeding interest, as they deal with this grand and glorious age.

LESSON FORTY-EIGHT

THE REPENTANT WIFE

Her return to her former husband. Her mourning and weeping. Her re-appearance before the altar, where she renews her broken vows. Her return to her former home, leaning upon her Beloved.

Who is this that cometh up from the wilderness,
leaning upon her beloved? (S. Song, 8:5.)

And they that are escaped of the house of Jacob
shall no more again lean upon him that smote him,
but shall lean upon Jehovah, the Holy One of Israel,
in truth. (Isa.)

Home readings: Deut. 30:1-10; Jer. 30:1-17;
Eze. 20:33-38; 37:1-28; Isa.
10:1-27; 12:1-6

Class readings: Isa. 11:1-16; Jer. 31:1-14

QUESTIONS AND PASSAGES

1. What had Jehovah once become to Israel, by a covenant, and how had she

treated him? Jer. 31:32; 3:20. (See lesson 12.)

2. To what idolatrous degradation had she fallen? Eze. 16:15–19.
3. What judgment was threatened? Vs. 38–41.
4. What bill had he then given her? Jer. 3:8; Isa. 50:1.
5. What did he then say of her? Hos. 2:2.
6. What did Jehovah beg of her to do, and what will she finally do? Jer. 3:14; Hos. 2:7; Jer. 50:4, 5.
7. How will he treat her when she is ready to return? Hos. 2:14, 15a, 19, 20.
8. How will she again become his, and how will this covenant differ from the first one? Jer. 31:31–33; 32:38, 40; Isa. 59:21; 61:8, 9; Eze. 16:60–63; 36:25–27; Deut. 30:1–6.
9. What will she do? Hos. 2:15b, 16 (Marg.).

10. After this reunion in the wilderness, how will they come to Zion? Isa. 40:1-5; 35:10; 10:20.
11. How will Israel fare, and how will their return be celebrated? Isa. 49:10-13; 52:8, 9; Zeph. 3:14, 15; Zech. 2:10.
12. What does Jehovah say of this in Zech. 8:3, 7, 8.
13. From what countries will Israel be gathered the second time? Isa. 11:11, 12.
14. How will passage across sea and river be provided? V. 15.
16. What will be provided for the remnant from Assyria? V. 16.
17. Who will do these things? Isa. 51:9-11.
18. Who will help Israel's sons to return? Isa. 49:22, 23; 60:4-9.
19. What will he pour out upon them? Eze. 11:17-20; 39:25-29; Isa. 44:3.

20. What will be done with weapons of war?
Hos. 2:18; Isa. 2:4; Mic. 4:3.

NOTES

1. While the re-gathering of Israel to Palestine begins before the end of this age—in fact, has already begun—it is so bound up with the future blessedness of the Chosen People, and their occupation of the old home-land during the Millennial Age, that it is included in Part five. The present movement can hardly be called the final return, for Israel is to first return unrepentant, probably become a recognized Jewish commonwealth and rebuild Jehovah's temple. Then follows the final time of Jacob's trouble, out of which God will save his chosen remnant, to whom he gives the two wings of the great eagle, with which she escapes into the desert, where she is nourished for 42 months, perhaps on manna. These can hardly be Christian Jews. They are more likely Israelites who hold to the O. T. Jehovah and the Law of Moses. The remainder will pass through the time of trouble.

2. It is quite generally conceded that Israel will first return to Palestine *without conversion* to Christ. The Zionist movement is among unchristian Jews, mostly. Before the war, it was estimated that three times as many Jews had then returned to Jerusalem as returned under the edict of Cyrus; and these were not Christians. Many of these fled from the country, or were killed in the war. Two chapters of "The Book of Nations," recently published by Dutton and

Co., are reprinted in "The Maccabean" (organ of the Federation of American Zionists), of Jan., 1918. The book is written in oriental style. It has this to say of the return of Israel to Palestine: "*Do you say: What, this rabble? The Lord will redeem Israel when all our people are righteous as we.* But I redeemed a rabble from Egypt, a rabble of slaves. And I shall redeem even you that deny me, even you that are slaves in a free land, along with my free people that shall freely come." It is only *political* freedom in their own land that these people seek, and it is a political alliance that will bring them into trouble.

3. There is such an abundance of O. T. prophecy of Israel's final return to Palestine, that we can only make use of some of the more prominent passages. All the home readings of this lesson should be read carefully. Isa. 43:1-7 says, in part, "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for *I have redeemed thee; I have called thee by thy name, thou art mine.* . . . Since thou wast precious in my sight, and honorable, and I have loved thee, therefore will I give men in thy stead, and peoples instead of thy life. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made." Jer. 2:2, 3; "Go, and cry in the ears of Jerusalem, say-

ing, Thus saith Jehovah, I remember for thee the kindness of thy *youth*, the *love of thine espousals*; *how thou wentest after me in the wilderness*, in a land that was not sown. Israel was holiness (set apart) unto Jehovah, the first fruits of his increase; *all that devour him shall be held guilty*; evil shall come upon them, saith Jehovah.”

“But we may not interpret the bridegroom relationship of the Lord Jesus of Israel, but of the New Testament Church. That Israel is the earth-wife of Jehovah is clearly taught. But the New Testament speaks of the bride of Christ as a chaste virgin, and this a forgiven wife could never be.” (Scofield.)

4. The word “remnant” occurs frequently in these passages. Jer. 23:3-8: “And I will gather the *remnant* of my flock out of all the countries whither I have driven them, and will bring them again to their folds and they shall be fruitful and multiply. And *I will set up shepherds over them, who shall feed them*; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah. . . . Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from *all* the countries whither I had driven them. And they shall dwell in their own land.” Isa. 10:20-23; “And it shall come to pass in that day, that the *remnant* of Israel, and such as *are escaped* of the house of Jacob, shall no more again lean upon *him that smote* them. . . . A remnant shall return,

the remnant of *Jacob* unto the mighty God. For though thy people, Israel, be as the sand of the sea, only a *remnant* of them shall return."

5. These passages indicates something of the awfulness of the time of Jacob's trouble. We cannot know the full details of that trouble now. Whether all that are then in Palestine will escape into the wilderness, we cannot say. But there will doubtless be millions of Jews scattered throughout the nations of the Beast empire. It may be that the remnant will be gathered out of these nations only; but there are so many passages that indicate the taking of Jerusalem with great slaughter and captivity, just before the Lord descends, that it is evident that there will be many Jews there. These may flock to Jerusalem from all lands for its defense, and only a remnant of them escape.

6. There seems to be a later, and more general gathering of Israel from *all* lands, after the war of Armageddon is past, and the Lord sets *his* hand to gather them "*a second time*." Then the Beast kingdom will have perished and Israel's time of trouble is forever ended. *Now* the *other* nations, the nations that love righteousness, hasten to help the scattered Jews in their own countries with free transportation to Palestine. They also come with *weeping* to Zion, humbly confessing their sin as a nation in their rejection of their own Messiah, whom they now gladly accept as their Lord and King. "For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. And the *peoples shall take*

them and bring them to their place.” (Isa. 14:1, 2.) “And they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders.” (49:22.) “Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, *their silver and their gold* with them, for the name of Jehovah thy God, and for the Holy One of Israel, because he hath glorified thee.” (60:8, 9.) “And they shall bring all your brethren out of all the nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon dromedaries, to my holy mountain Jerusalem, saith Jehovah.” (66:20.)

7. Rev. W. E. Blackstone has an interesting chapter in “Jesus is Coming,” on Zionism. Since he has perhaps done more than any other man outside of Israel to encourage the Jews in their efforts to regain Palestine, information from him in regard to Zionism is of special value, even though written 20 years ago. He says, in part: “Zionism is a modern term expressing the national hopes and sentiments of the Jews. . . . As is well known the Jews have, in the past fifty years, become divided into three great sections, viz.: the orthodox, the status quo, and the reformed. The orthodox hold to the Old Testament Scriptures, as interpreted by the Talmud, as the literal Word of God, and also to the hopes and heritage of their ancestors founded thereon. They believe in the oft repeated utterances of the prophets, that some day they shall return to Palestine and become permanently settled as a holy and happy nation, under the

sovereignty of their coming Messiah. These hopes are the very core of their intensely religious life, and are embedded in the most solemn devotions of their prayer-book.” Then follow some of their prayers for restoration. Then, “In a few words, followers of the status quo are striving to reconcile the genius of Judaism with the requirements of modern times, and in Western Europe are in a great majority. The Reformed Jews or Neologists have rapidly thrown away their faith in the inspiration of the Scriptures. They have flung to the wind all national and Messianic hopes. . . . Some have gone clear over into agnosticism. Strange to say, from these agnostics now comes the other wing of the Zionist party. And not only have they joined this party, but they furnish the leaders, . . . The orthodox Jews who have enlisted under the Zionist banner, are animated by the most devout religious motives. But the agnostics aver that this is not a religious movement at all. It is purely economic and nationalistic.” It seems, therefore, that this movement attracts two very opposite classes of Jews to Palestine. Naturally the class that is loyal to the God of Israel, and is constantly praying for the restoration of His favor to Zion, will constitute the “woman,” Israel, who will be given wings to fly into the wilderness, and renew her vows there.

8. Micah, 7:15 says: “As in the days of thy coming forth out of the land of Egypt, will I show them *marvellous* things. The *nations* shall see and *be ashamed of their might*.” Men are to march across sea and river beds dryshod, as before. The highway from Egypt into Assyria is already built. Germany

pushed the Bagdad railway to Assyria as a war measure, with a branch down through Palestine to Beersheba. England built from Egypt to Beersheba, also as a war measure—and “the highway” is built. “And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come that were *lost* in the land of Assyria, and they that were *outcasts* in the land of Egypt.” (Isa. 27:13.)

LESSON FORTY-NINE

MILLENNIAL THRONES

The throne on Mount Moriah. The throne on Mount Zion. The twelve tribal thrones. Thrones of righteousness. The Shekinah. The “Branch” and “Prince.” The kings, judges and priests.

Behold, a King shall reign in righteousness, and princes shall rule in justice. (Isa. 32:1.)

He lifteth up the needy from the dunghill, to make them sit with princes, and inherit the throne of glory. (1 Sam. 2:8.)

If we endure, we shall also reign with him. (2 Tim. 2:12.)

Home readings: Deut. 16:18–17:20;
Psa. 9; Psa. 89:1–37

Class readings: Rev. 20:4–6; Jer. 30:18–24

QUESTIONS AND PASSAGES

1. In Dan. 7:13, 14 what is said to be given to “one like unto a son of man”?

2. Who else are to receive the kingdom?
Vs. 18, 27.
3. What else is said to be given them in v. 22?
4. What did John see in Rev. 20:4a, and what was given them?
5. What thrones are mentioned in Mt. 19:28; Lu. 22:28-30, and who will sit on them?
6. Who will be judged by them?
7. Does not Psa. 122:3-5 anticipate these thrones?
8. Who was Israel's first king (1 Sam. 12:12); and who will again reign over them? Mich. 4:6-8.
9. Where was his earthly throne? Num. 7:89; 1 Sam. 4:4.
10. In Ezekiel's vision of the Millennial Temple, where was the place of Jehovah's throne? Eze. 43:5-7.

11. According to Zech. 6:12, 13a, who will build this temple?
12. What more is said of him in v. 13?
13. What does Jer. 23:5, 6 say of the "Branch"? Also 33:15-17.
14. What is he called, and what is said of his reign, in Isa. 9:6, 7; 16:5?
15. Who are to rule with him? Isa. 32:1. 2 Tim. 2:12.
16. Where, and how long shall the saints reign? Rev. 5:10; 20:4, 6.
17. Who are to be judged by the saints? 1 Cor. 6:2, 3.
18. Who were the O. T. judges, and where did they sit? Deut. 16:18; 21:19; 17:9, 10.
19. Do Mt. 19:28 and Lu. 19:17, 19 indicate extensive realms?
20. Are they not really judicial districts?

NOTES

1. The binding of Satan, and casting him into the Abyss, and shutting and sealing it over him, is the final act of punitive judgment before the 1000 years of peace. There will be no war on earth as long as Satan is kept from *deceiving the nations*. But even after 1000 years of the prosperity and happiness of a warless world, it will require only "a little time" after he is released from his prison for him to deceive the nations, even to the remotest corners of the earth, and gather an army like the sands of the sea, and head another revolt against the authority of Christ, and an effort to dethrone Him. How utterly futile is every effort of men to banish war from the earth; while Satan rules, and his deceptions are practiced unhindered, is demonstrated by the recent world carnage. It was when men were saying "*Peace and safety,*" holding peace conferences, and proclaiming from pulpits that the world had become too highly civilized to engage in war, that civilization failed, and the world went mad. The Prince of Peace must reign before there can be permanent peace on earth, and good will among men.

2. When Jesus finally descends to the earth with his saints, to smite the nations, it is not on his *throne of glory*, but on a *white horse* that he comes. He takes the *throne of David* from which to rule, and the temple throne, as Jehovah, to receive homage and "be a priest upon his throne." The location of the temple of Jehovah was on Mount Moriah. The location of David's palace was on Mount Zion. The temple is for

worship—the recognition of Jehovah as supreme, and the offering of homage; but “out of *Zion* shall go for the *law*.” Keep these distinct. All nations shall come to Jerusalem to *worship* Jehovah in his holy temple. “All nations shall flow unto it.” But it is upon the throne of David that He sits as judge, “And he will judge between the nations, and decide concerning many peoples.” Possibly these thrones will be merged into one, but more likely they will be distinct.

3. In the O. T. temple a glorious light shone out from between the cherubim on the cover of the golden ark, which was called “The Shekinah.” It represented the presence of God upon his earthly throne. In Num. 7:89 it is said that when Moses went into the tabernacle to speak with God, “then he heard the *Voice* speaking unto him . . . from *between the two cherubim*.” Seven times it is said of Jehovah that he *sat*, or, literally, “is enthroned” between the cherubim. It is very likely that the Shekinah glory will return to His throne in the new temple, and that Jesus, as the claimant of David’s throne, will sit as Judge and Law-giver in Zion—since he is represented as one like unto a *Son of Man*, and “David shall never want a *man* to sit upon the throne of the house of Israel.” “Behold, a king shall reign in righteousness, and princes shall rule in justice. And a *man* shall be as a hiding-place.” He is frequently called a Prince as well as a Priest. In Zech. 6:12, Jehovah speaks of the Branch as a *man*. V. 13 seems to imply his sitting and *ruling* upon *his* (own) throne, and as a *priest* upon his (Jehovah’s) throne. He has been

sitting at the right hand of God as a priest since his ascension. He returns to sit upon the throne of David, but will still hold his place as the Great High Priest on his Father's throne in the Temple, which he is to build. "And I, Jehovah, will be their God, and my servant David prince among them." "And my servant David shall be king over them: and they shall have one Shepherd." (Eze. 34:24; 37:25.)

5. In Eze. 44:1-3 Jehovah is said to enter the Temple by the east gate, which is then permanently closed. "Neither shall any man enter in by it, for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut. As for the *Prince*, he shall sit therein as prince to eat bread before Jehovah; he shall enter by the way of the porch of the gate." Other passages indicate that he leads the people in their worship in the temple. Before his crucifixion, although he declared that he and the Father were one, yet he prayed to and worshipped the Father in his Father's house, and will do so when he comes again.

6. Vague ideas prevail in regard to the reign of Christians with Christ. There is no warrant for the supposition that we are to reign, or to live, *on any other planet than this*. We are made "a kingdom of *priests*; and they reign *upon the earth*." Neither are we to exalt ourselves, "neither as lording it over the charge allotted to you." "The kings of the Gentiles have lordship over them; but ye shall not be so: but he that is greater among you, let him become as the younger; and he that is chief, as he that doth *serve*. . . . And I appoint unto you a kingdom, even as my

Father appointed unto me, that ye may eat and drink at my table in my Kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.” Our reigning, then, is to be a reign of service and benefaction, and not of self-aggrandizement.

7. Because the word “*kosmos*” has been translated “world,” people have inferred that Jesus meant, when he replied to Pilate’s question “Art thou the king of the Jews?” that his kingdom was not to be on this earth. But he meant nothing of the kind; but simply that his kingdom was of a different *kosmos*, or order. If it had not been, his followers would *fight*. There is to be no fighting in the *kosmos* of his kingdom. In 1 Cor. 2:6 the word “*aion*” is translated “world.” But Paul was speaking of the wisdom of “the *rulers of this age*,” and comparing it with the wisdom of God, which they lacked—and so killed Jesus. But such rulers, he says, are coming to naught. They are to be supplanted by rulers who will be guided by divine wisdom.

8. We must further modify our ideas of the sub-kingdoms under Christ’s rule, as to their size. It is not probable that any man will rule over greater territory or population than the 12 apostles. There would not be territory enough to go around among millions of kings and priests, if large realms were parceled out. Here again the “*kosmos*” of his kingdom is evident. It is not in the self-glorification of the kings, but in the greatest opportunity for service, and the capacity of the king or priest for rendering service to, or sacrifice for, his subjects. No under-ruler of the Millennial kingdom will be overburdened with the responsibility of ruling more people

than he is capable of ruling well, and with blessing to them and to himself. The apostles will be responsible for only one tribe each. This is like the old patriarchal government, with its tribal heads. In the parables of the pounds and the talents, the ones proving to be the most capable and faithful are given authority—over many things—over *ten cities*, or five cities, and thus entering into the joy of their Lord, whose greatest joy is in blessing others.

9. But there is another phase of this ruling. It is to be “with a rod of iron.” Impartial judgment and inflexible justice, without fear or favor. The rich cannot take advantage of the poor, or the strong of the weak, without being brought to justice. “My princes shall no more oppress my people.” There will be no occasion for strikes or lock-outs; no manipulating of courts, no bribing of judges, no political intrigue, no favoritism, no intimidation in the dealings of men with one another, without coming under that rod of iron.

10. It is obvious, from some passages, that Millennial rule will not be restricted to the living nations. There are the rest of the dead who have no part in the first resurrection. These evidently come under the jurisdiction of Christ, and his saints, who, being then in spiritual bodies, the resurrected life, will be in touch with both the living and the dead. The angels of Jude 6 and 2 Pet. 2:4 are probably the same as those of 1 Cor. 6:3, who are to be judged by the Saints. After the 1000 years, the rest of the dead are to appear before the great white throne of Rev. 20:11 to receive sentence according to the things *written in the books* which are then opened. The natural

inference is that these books are the court records kept of every case judged during the millennial age. There is "another book" opened, which is the Book of Life. There is no "book of death," but "if any was not found written in the book of life he was cast into the lake of fire." We have no means of knowing how many that may include. But the throne is white, indicating absolutely righteous judgment.

11. The courts of the millennium will probably resemble in their main features, at least, the courts of Israel, which were established by Moses, as God directed. There was the Sanhedrim, or highest court, consisting of elders and priests. There was a prince at the head of each tribe. There were rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens. "Judges and officers shalt thou make thee in all thy gates." "If there arise a matter too hard for thee in judgment . . . then shalt thou arise, and get thee up unto the place which Jehovah thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days." The reign of Christ with his saints on earth will be systematic, for God is not a God of confusion, and his kingdom will be in perfect adjustment to all the needs of the civilization of the millennial age. But it will evidently be *patriarchal*: the father over the family, the living patriarch over his descendants, the prince over the tribe, Jesus, the last Adam, over them, and God, the Father over all—all seeking the welfare of those under their care. This is opposite in nature to imperial paternalism and more dependable than vacillating democracy.

LESSON FIFTY

MILLENNIAL PALESTINE

Physical and climatic changes. New sources and abundance of water supply. New tribal divisions of the land. The new city of Jerusalem. The new temple. Abundance of food, great prosperity, health, long life and peace.

And they shall say, This land that was desolate is become like the garden of Eden. (Eze. 36:35.)

For Jehovah . . . will make her wilderness like Eden, and her desert like the garden of Jehovah. (Isa. 51:3.)

Home readings: Eze. 40:1-48; 44:1-31; 45:1-8; 47:1-23; 48:1-29. Isa. 52:1-10

Class readings: Jer. 30:18-22; 31:38-40;
Eze. 36:6-15 and 22-31

QUESTIONS AND PASSAGES

1. When, and by what means, will the cities of the nations be destroyed? Rev. 16:18, 19.

2. How will Jerusalem and the Mount of Olives be affected? Rev. 16: 19a; Zech. 14:1-4.
3. On what will Jehovah have compassion; what shall be built, and where, and what inhabited? Jer. 30:18. R. V.
4. What is suggested as to the size and permanency of the city? Jer. 31:38-40.
5. How many reeds long and wide is the city to be? Eze. 48:16. (Notes and map.)
6. What will be around the city, and how wide? V. 17.
7. What is said of its gates? Vs. 30-35. Isa. 60:11. (Comp. Rev. 21:12, 13.)
8. Where is the mountain of Jehovah's house to be established in the latter days, and will Israel only worship there? Isa. 2:2, 3; Micah 4:1, 2.
9. What does Eze. 40:1, 2 say of this mountain, and what was on the south of it?

10. Whom did Ezekiel see, and what was he told, in vs. 3, 4; 43:10–12; 44:1–5?
11. What had he seen, and what had he been told in 43:1–7?
12. Who is to build the temple? Zech. 6; 12, 13.
13. Of what is it to be “in the midst,” and what is the size of this area? Eze. 48:8–10.
14. What portion of this is to be for the priests, what for the Levites, what for common use, and for the city, and what for laborers in the city? Vs. 10–15, 18, 19.
15. For what is Israel to ask, and to receive that has been with-holden? Eze. 22:23, 24; Zech. 10:1; Eze. 34:26, 27; Joel 2:21–24; Isa. 30:23.
16. What will be upon every mountain and every high hill? Isa. 30:25.
17. What about the wilderness and the dry

- land, and why, according to Isa. 35:1, 2, 6, 7, and 41:18-20?
18. What "new thing" will God do which will cause even wild animals to honor him? Isa. 43:19-21; 44:3.
 19. What waters shall issue from Jerusalem, where will they run, and what land shall be made like the Arabah? Zech: 14:8, 10a.
 20. What additional water supply is mentioned in Joel 3:18, and Eze. 47:1-5?
 21. Where shall these waters go, what valley will they water, what effect will they have on the Dead Sea, and upon all life where they come? Joel 3:18; Eze. 47:8-11; Psa. 65:9, 10.
 22. What remarkable trees will grow on the banks of this river? Eze. 47:7, 12. (Comp. Rev. 22:2.)

NOTES

1. Psalm 46 is evidently prophetic of the final great earthquake of the great day, which is to destroy cities and remove mountains. “God is our refuge and strength, . . . therefore will we not fear, though the *earth do change*, and though the *mountains be shaken into the heart of the seas*. . . . Come, behold the works of Jehovah, *what desolations* he hath made in the earth. He maketh wars to cease unto the end of the earth.” Even the new river that is to break out in Jerusalem is mentioned. “There is a *river*, the *streams* whereof make glad the city of God.” Whatever the spiritual significance of this may be, there are too many other passages which point to the actual breaking out of streams of real water in Palestine to limit this passage to a “spiritual” interpretation only. The great earthquake of that day will doubtless make some remarkable changes in the landscapes of earth. Some conception of possible changes may be obtained from the Jan., 1915, *National Geographic Magazine*. More than one-half of the 159,782 recorded earthquakes have occurred in the region of the Mediterranean Sea. This final great quake will be in this same region, and Palestine directly involved; and perhaps the while world will be more or less affected.

2. The purpose of this great earthquake seems to be the destruction of existing cities, thus preparing the way for rebuilding on a new and better plan. The antiquated walls and houses, with the narrow winding streets, and unsanitary conditions of Jerusalem, especially, are to give place to a model city, regularly laid

out, about nine miles square, with a park, or “suburb” area one-half mile wide around it, making the city and park ten miles square, if the cubit of Eze. 40:5 is 22 inches, as commonly supposed. This new city is to be “on its own hill,” centrally located in a strip of land ten miles wide, and fifty miles long.

3. North of this ten-mile strip is to be a strip 20 miles wide and fifty miles long, in the midst of which, on a mountain, higher than the hill which Jerusalem is to occupy, the millennial temple will be located. If the temple is in the center of this 20 mile strip, it will be ten miles north of Jerusalem’s north side. The temple area, including its courts, is to cover about one square mile, with “suburbs,” or a park nearly 100 feet wide extending around it. This separation of the temple from the city, with 16 times as large an area for courts, corresponds with the enlarged temple service, which is no longer to be exclusively *Jewish*, but for the *whole world*.

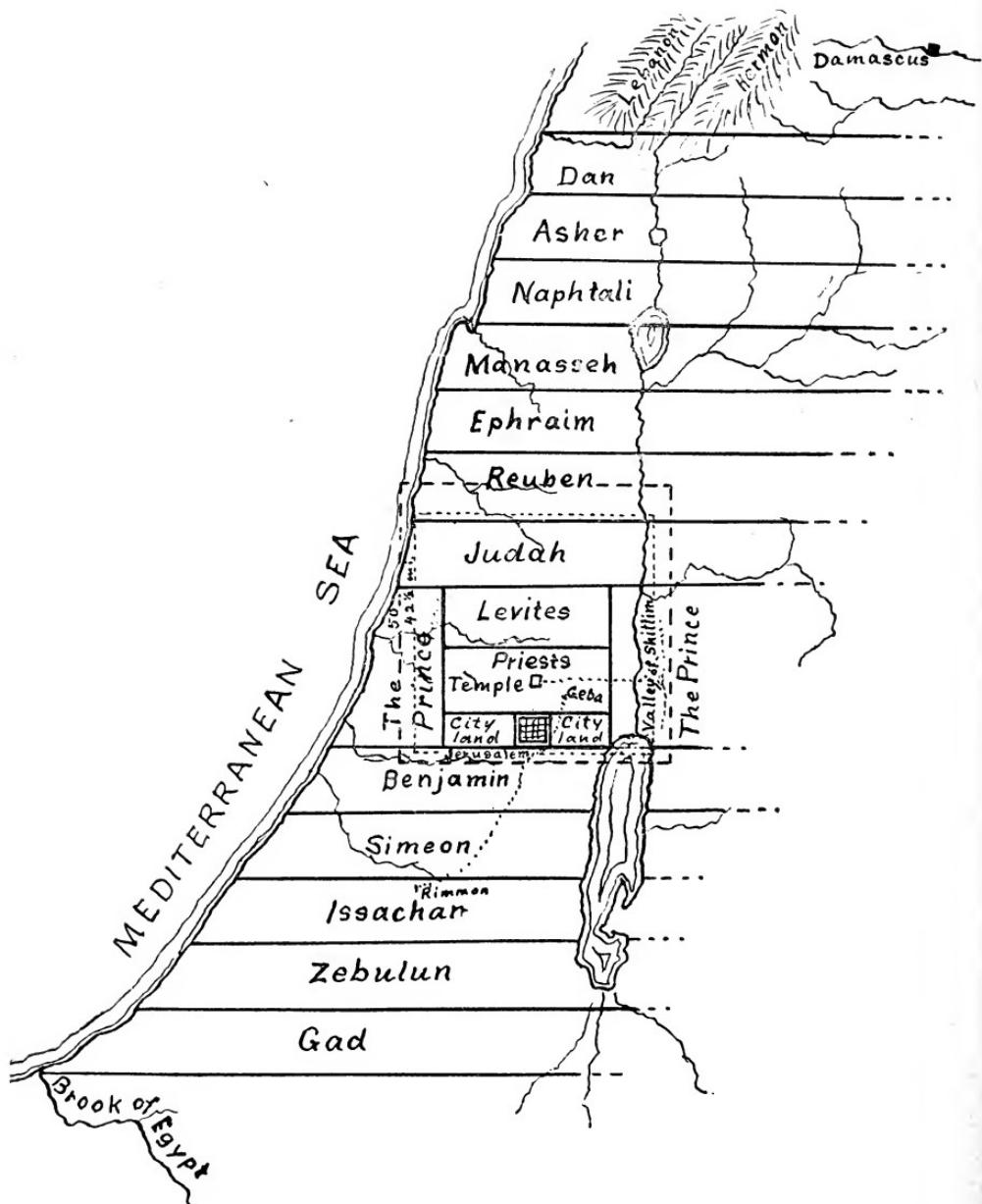
4. Adjoining this second strip on the north, and of the same size, is to be another strip, the entire area of the three strips making a square of fifty miles on each side. This square is called an “oblation”—an offering, or gift—to Jehovah, also called “a holy portion of the land.” The middle strip is also called an oblation, and a “holy portion” of the larger oblation. The “holy place,” containing the sanctuary, or temple, is said to be “in the midst” of both the larger and the smaller oblation. If in the exact center of the larger, it would be fifteen miles from the city: if in the center of the smaller oblation, only ten miles.

5. The Priests and Levites under the Mosaic law had

no allotted inheritance of land. But they are to have permanent homes in this oblation. The Levites are to occupy the northern strip, but are not to sell or exchange any of it. The middle strip is for the homes of the priests. The land in the southern strip, east and west of the city, is to be cultivated by "them that labor in the city," and they are to have the food grown upon it. But the land is to be "the possession of the city." With rapid transit, laborers in the city will be able to enjoy spare time in healthful and profitable occupation in the country, growing their own food-stuffs. And as there will be about 250,000 acres of this land, it will be sufficient to support a very large population.

6. Instead of the irregular divisions of the land of Palestine formerly occupied by the twelve tribes, Palestine is to be divided into strips 20 miles wide, extending east and west, north and south of the holy oblation. The land lying east and west of the oblation "shall be for the Prince." The Son of Man had not where to lay his head when on earth, but when he returns, if he is the Prince, he will have a special portion of land assigned to him. We do not need to be told that he will not use this land for his own selfish enjoyment—no exclusive parks or private hunting grounds. More likely it will be made both productive and beautiful for the help of the needy and the blessing of all.

7. The accompanying map of Millennial Palestine was drawn to what was generally believed by authorities to be the correct scale. Later it was explained that there was the possibility of a mistake in the unit



Millennial divisions of Palestine.

of measure, which would make the divisions of the land inaccurate, if the cubit specified were 22 inches. It is remarkable, however, that the divisions, according to the scale used, exactly cover the territory within the boundaries of Palestine as given in Num. 34:1-12 and in Eze. 47:15-20 if the western boundary is limited to the coast line between the streams mentioned.

There are those who claim that recent investigations indicate that the ancient cubit was not more than 14 inches—which would nearly correspond was the scale used—but this would not be the sacred cubit.

A little map in the Scofield Bible has since come to notice in which the divisions are drawn to a larger scale; but this crowds some of the tribes into small confines. Probably neither map is more than approximately correct.

8. Eze. 34:26 says "I will cause the shower to come down in its season." Other passages give promises of both "the former, and the latter rain"—an assurance of regular harvests. The lack of regular and sufficient rainfall has kept Palestine in a semi-desert condition for many years. It is said that there has been a marked increase in the rainfall within the last 25 or 30 years. But the complete fulfilment of these promises is not yet due. It will not be due until the conditions are met by Israel, and there is no further danger of foreign invasion. When that time comes, "the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land."

9. "*The Continent*" of Mar. 18, 1915, contains a

two-page illustrated article on "Israel's Pools and Streams," from which we quote: "Palestine is an oasis. The most conspicuous of the waters which have retrieved it from the desert is the Jordan. . . . To the south large expanses of land are seemingly waterless, but *water is in abundance under ground*. . . . Zangwill is authority for the startling statement that 'the entire plain of Sharon seems to cover a vast subterranean river, and this inexhaustible source of wealth underlies the whole territory of the Philistines. Putting the ear to any crack in the sun-burnt clay of the surface, in certain parts, one may hear the subdued growl and murmur of the waters underneath' . . . Mt. Hermon is the center of the water supply of Palestine. Its topmost peaks are snow-crowned even in the midst of summer, and some thirty streams flow from it in all directions. But strange to relate, not one of these streams reaches the great sea. They flow forth only to find their grave in some inland morass or lake."

The following quotation from "*The Book of the Nations*" is taken from "*The Maccabean*": "My people have dug deep to find the waters of life. They have dug for wells of water in a land whose rivers flow underground. They have returned to the wells of the plain, the brooks and springs of Galilee."

10. From these quotations it seems reasonable to suppose that some of these sunken waters from Mt. Hermon flow underground through Palestine to the sea. Such an earthquake as is to be might easily close the underground passages and open others which would bring these waters to the surface in Jerusalem

and elsewhere. That these waters are to break out on the mountains and hilltops, instead of in the valleys, is very remarkable; and to those who have ever lived in an irrigated country, it will be recognized as most valuable; for water must always be delivered to the highest points of land for distribution over the fields in irrigation. All the passages which mention these waters indicate irrigation for the reclaiming of arid, desert lands. “There shall be upon every lofty mountain, and upon every high hill, brooks and streams of waters”—canals, ditches, furrows, always on the higher lands, in an irrigated country. “The *wilderness* and the *dry land* shall be glad; and the *desert* shall rejoice and blossom as the rose.” “Streams in the desert”—“rivers in the desert”—“streams (irrigating furrows) upon the dry ground”; etc.

11. The world’s mightiest empires, the most densely populated countries, and the highest civilizations, have mostly developed upon irrigated lands. The waters issuing from Jerusalem, and from the temple are therefore very gracious gifts of God. Everything “in every place whither the rivers come, *shall live*”; and the lands to be irrigated from these streams are definitely specified. Those from Jerusalem are to flow toward the east and toward the west. “All the land shall be made like the Arabah (Jordan valley), from Geba (northeast) to Rimmon, south of Jerusalem. And the waters from the new temple “shall go down into the Arabah”—“and shall water the valley of Shittim”—the valley of acacias, at the head of the Dead Sea. It is impossible to interpret such details spiritually; they must be taken literally.

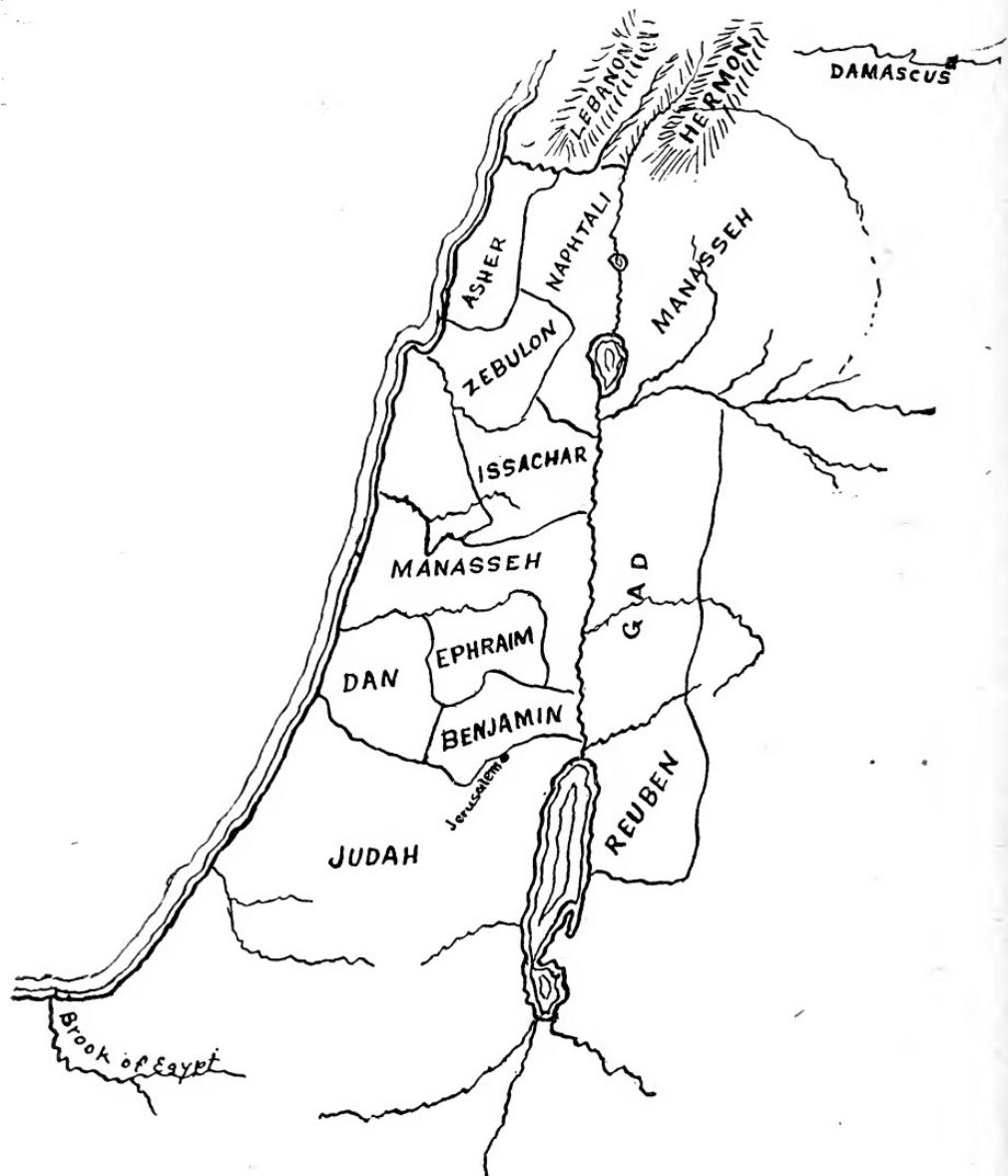
12. According to Eze. 47:9–11, these waters, when they finally reach the Dead Sea, will transform its intensely saline waters into a wonderfully prolific fishery, in which “there shall be a very great multitude of fish . . . as the fish of the great sea, exceeding many.” How this transformation is to be accomplished we are not told; but there is an interesting account of the healing of the waters of an unwholesome spring near Jericho, in 2 Ki. 2:19–22, when *salt* was put into them. Is it not possible that these waters, coming from the same underground source as that of the future rivers, may carry some chemical element from the underlying rocks which will form an insoluble precipitate with the salts of the sea, which, settling to the bottom, will leave the water pure and wholesome?

13. Possibly, too, the same elements which may cause the healing of the sea, will prove to be the fertilizing elements which are to produce such wonderful fruitfulness of the soil “whithersoever the river cometh.” (“Thou greatly enrichest it with the river of God.” Psa. 65:9.) Most remarkable are the statements regarding the trees—evergreen, *fruit every month for food*, and the *leaves for healing*. These seem to bear a very close resemblance to those of Rev. 22:1, 2. They are at least a distinct approach to them, and it is especially interesting to note that these trees are to grow in the portion of the Prince.

14. From the present probable location of the future temple to the Jordan is a descent of about 4,000 feet. The river described in Eze. 47:1–5 will be no insignificant stream. The possibilities for hydro-

electric power development in such a stream, with such a head, are tremendous. All Palestine might be provided with light and power in abundance. With so much additional water pouring into the Dead Sea, it would naturally rise to higher level. But this could easily be avoided by diverting an equal amount of water from the Jordan farther up, and irrigating another large tract of country with it. The range of adaptability to various fruits and other foodstuffs within Palestine will reach from the tropical climate of the Jordan to the snow line of Mt. Hermon. The greatest abundance, in the greatest variety, of foodstuffs from salt and fresh waters and inexhaustible soils, close at hand. In Isa. 65:17-25 the descriptions of conditions that are to prevail seem to apply to the millennial age, notwithstanding the mention of a creation of new heavens and earth and Jerusalem. The changes to take place when Satan is deposed, and Christ reigns, will practically make a new world for man to dwell in—with a new Jerusalem as Earth's capital city.

15. Deut. 8:9 says of Palestine: "A land whose stones are iron, and out of whose hills thou mayest dig copper." Scientific investigations indicate mineral resources which have never yet been developed. "The Near East Crossroads of the World" (p. 110), says: "Those competent to speak upon the subject state that there is no other district in the world which gives such prospects of rich return in petroleum as the region of the Jordan valley."



Original tribal division of Palestine

PROPHECY EXPLAINED

PART SIX

AGES OF AGES

LESSONS FIFTY-ONE AND FIFTY-TWO

The final revolt and slaughter; the final disposal of Satan. The great white throne. The second death. The new heaven, the new earth, and the New Jerusalem. The river of life and the tree of life. The final attestation of the book, the final invitation, and the final warning.

a. Although there is to be no end to the age, or "the ages of the ages," of Part Six, very little information is given of that age. But it is to be earth's *Golden Age*. It would perhaps be as impossible for us to comprehend the details of life in that age as it would be for an ignorant Hottentot to understand the details of the coming millennial age. But if our interest in what may be understood about the present age, and

also the millennial age, differentiates us from the ignorant, should not an interest in what may be comprehended of the far distant future be a distinguishing characteristic worthy of our highest ambition and most enthusiastic effort?

b. The lessons of Part Six can only introduce us to an endless age, or succession of ages. Christ is to reign with the saints 1,000 years. “Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For *he must reign, till he hath put all his enemies under his feet.* The last enemy that shall be abolished is death.” (1 Cor. 15:24-26.)

LESSON FIFTY-ONE

THE FINAL CONSUMMATION

The final testing of Millennial nations. The final war. Fire from heaven devouring the rebels. The second, or general, resurrection. The second death. The new heavens and new earth.

Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands. They shall perish. . . . As a vesture shalt thou change them, and they shall be changed. (Psa. 102:25, 26.)

Home readings: Eze. 38:1-23; 39:1-16; Isa. 34:1-17.

Class reading: Rev. 20:7-15 and 21:1-8

QUESTIONS AND PASSAGES

1. What “must” and “shall” be done when the thousand years are finished? Rev. 20:3c, 7.

2. For what purpose will Satan come forth, and how many will he gather together? V. 8; Eze. 38:9, 16.
3. How, and where will Israel then dwell? Eze. 38:11, 12, 14.
4. What will the great army surround? Rev. 20:9a.
5. What will God send upon them? Eze. 39:6; Rev. 20:9b.
6. Where will the devil be cast, who else are there, and in what condition? V. 10. (Comp. 19:20.)
7. What did John see in V. 11a?
8. What is said in Vs. 11b, and 21:1b, of the heaven and earth?
9. For what are the heavens and earth reserved? 2 Pet. 3:7, 10-12. (Comp. Isa. 34:8-10.)
10. What do we then look for, and why? V. 13.

11. What event is indicated in Rev. 20:5a, 12a?
12. Out of what, and according to what, are the dead judged? Vs. 12, 13.
13. What, and who are cast into the lake of fire? Vs. 14, 15.
14. What did John see in 21:1?
15. What in V. 2?
16. What announcement is made by a great voice, in Vs. 3, 4?
17. Who speaks in Vs. 5, 6a, b, and what does he say?
18. What promise does he make in V. 6c?
19. What promises are made in V. 7?
20. Who are mentioned in V. 8, and where will their part be?

NOTES

1. Even the Millennium ends in revolt and judgment. The 38th and 39th chapters of Ezekiel seem to refer to the rebellion and slaughter at the end of the Millennium, rather than before its beginning, since Gog and Magog are mentioned in them, as in Rev. 20:8, as the chief invaders of Palestine; although other nations are with them. Also, this invasion occurs at a time when Palestine is described as "the land of unwalled villages . . . that are at rest, that dwell securely"—which could not be said of them before the Millennium. Again, the weapons mentioned in Ezekiel are wooden weapons—so many of them that they will furnish Israel with fuel for seven years. With the probable electrification of Palestine, and the development of the petroleum fields, the demand for wood for fuel may not be very great, especially in that warm climate; but even then a seven years' supply indicates an enormous quantity of weapons. We use weapons of steel now, but these are to be beaten into plowshares. For a thousand years the world is to be free from deadly steel implements of human slaughter. The final uprising when Satan is liberated will likely be sudden, and weapons be hastily made of wood, which will seem sufficient, since Palestine will be unprepared and defenseless, and seemingly its unwalled villages and unarmed people would be easily overwhelmed by such a great host. This slaughter differs from Armageddon in location also. This is to be upon the mountains of Israel. A special burying place is to be given on the east side of the sea which

is to be called "the valley of Hamongog." The immense number of the slain is indicated by the time required for the people of the land to bury them. (Eze. 39:11-16.)

2. It is difficult to locate the time of the world-burning predicted in 2 Pet. 3:7-12. It seems strange that an event of such tremendous importance should be nowhere else described in all the Bible. The only intimations of such an event after the Millennium are the coming of fire from heaven upon the hosts of Gog and Magog (Rev. 20:9), and the fleeing away, and passing away, of heaven and earth in Vs. 11 and 21:1. According to Ezekiel, no such world burning can be implied in the destruction of their armies at that time, since their wooden weapons are not burned. That the world is not then destroyed is evident, because those weapons are used for fuel for the next seven years.

3. Other difficulties are involved in the original meanings of words, and differing versions. Where 2 Pet. 3:10 says the earth (or land) is to be "burned up," the most ancient manuscripts read "*discovered*," or "*made bare*." Peter is describing what is to take place in "the day of the Lord." In Luke 17:26-30 Jesus said, "as it was in the days of Noah"; and, "in the day that Lot went out from Sodom it *rained fire and brimstone* (or "*divine fire*") from heaven, and destroyed them all: after the *same manner* shall it be *in the day* that the Son of Man is *revealed*." This is held to refer to his coming in judgment *before* the Millennium. So also does 2 Thess. 1:7-10: "to you that are afflicted rest with us, at the *revelation* of the

Lord Jesus from heaven with the angels of his power in *flaming fire*, rendering vengeance to them that know not God, and to them that obey not the *Gospel* of our Lord Jesus Christ”—words which would not apply to the millennial age, but only to this Gospel age. These references to fire and brimstone, and flaming fire therefore apply to the judgments that fall upon the earth (or land) under the seals, trumpets and bowls of wrath. Thus, the angel in Rev. 8:5 cast *fire* upon the earth; and when (V. 7) the first trumpet is sounded, hail, fire and blood were cast upon the earth (or land) “and the third part of the land was *burnt up*, and the third part of the trees was *burnt up*, and all green grass was *burnt up*.” (The Greek in all these cases, as also in 2 Pet. 3:10 means literally “to burn down,” which does not imply such total destruction as to “burn up”). In V. 8 a *burning* mountain, and in V. 10 a *burning* star fall. The two witnesses of 11:5 have power to kill men with *fire*: and in 16:8 it is given to the sun “to scorch men with *fire*.” Even the infernal horses of 9:17, 18 kill men with *fire* and *brimstone*. It seems very probable, therefore, that the description in 2 Pet: 3:7-12 applies to this same time.

4. That the whole earth is to be melted and dissipated by fire is not absolutely to be inferred from any passage in the Bible. Peter prefaces his statements about the coming of the new heaven and earth by saying that “the world that *then was*”—(before the flood) “*perished*,” “*being overflowed with water*.” “But the heavens that *now are*, and the earth”—a *new* heavens and earth after the flood—“have been stored up for *fire*.” A world cleansed by water, and

its heaven, or atmosphere, became thereby a *new* heaven and earth. And they will again become new in a similar sense when cleansed by fire. Such a heaven and earth, with Satan cast out of both, would correspond with the new heaven and new earth of Isa. 65: 17.

“Fire,” in the Bible, usually means literal fire; but it is also used in a figurative sense—as, “Let my wrath go forth as fire”; “He hath burned up Jacob like a fire”; “I have set a fire in Egypt”; “I will bring the third part into the fire, and will refine them”; “I have chosen thee in the furnace of affliction.” Peter speaks of a fiery trial of Christians, and of their faith being proved by fire. James (3:6) says “the tongue is a fire . . . set on fire of Gehenna.” The recent wars and famines and pestilences have been sweeping like fires—great conflagrations—over the old world. The fires of this lesson are, therefore, probably literal, unless it be that the “lake of fire” is figurative.

5. The passing away of the heaven and earth of Rev. 21:1 seems to be the closing up of the millennial age and order, and the beginning of a new order. This is what Paul refers to in 1 Cor. 15:24; “*Then cometh the end, when he shall deliver up the Kingdom to God, even the Father.*”

. The fleeing away of the heaven and earth of Rev. 20:11 seems to imply their embarrassment in that glorious Presence. They fade into insignificance before Him. Psa. 114:5-7 is similar to this. “What aileth thee, O thou sea, . . . ye mountains, that ye skip like rams; . . . Tremble, thou earth, *at the presence of the Lord.* . . . When Israel went forth out

of Egypt.' That another world conflagration is implied by this fleeing away does not seem consistent with the purpose of His presence, which is to pronounce judgment upon "the rest of the dead," "the dead, the great and the small, standing before the throne."

6. The resurrection of "the rest of the dead," "the unjust," seems to differ from that of "the just," the "better resurrection," the "first resurrection." It is not stated here that *all* the dead are raised. It is "the *dead*" that stand before the throne, not the resurrected. It seems more likely that only those whose names are found written in the book of life are restored to life, and any who are not found there are cast at once into the lake of fire. There is no suggestion here that this resurrection is to be into such glorious bodies as in the first resurrection—into the likeness of Christ's glorified body, but probably like all resurrections previous to His own, a restoration to human life, flesh and blood life, Adamic life. It is evident that these will constitute the *nations* of the new earth, but not the inhabitants of the New Jerusalem, which is for the Bride the Lamb's wife—Only they that are written in the Lamb's book of life—which seems to be a different book of life from that of 20:12 which is opened 1,000 years earlier. But it is possible for them afterward to drink of "the fountain of the water of life" of 21:6, and perhaps then be permitted to "*enter in by the gates into the city.*"

7. The resurrection of the just is the time of the justified dead to be judged and *rewards* given them. (Rev. 11:18.) They are justified by *faith* in Christ,

and rewarded according to their *works*. In the resurrection of the rest of the dead, they are *judged* out of the things which were *written in the books, according to their works*. This indicates a previous trial or hearing—probably before the “thrones” or judgment seats of the saints, who reign with Christ during the Millennium, these books being the *court records*. “And *another book*”—only one—the book of life, containing the names of all counted worthy to live among the nations of the new earth. The judgments of the great white throne—the throne of absolute righteousness—seem to be in the nature of *judicial sentences*, based on court records. The whole process indicates the most thorough investigation and care to secure the final salvation of every person possible.

8. There is no reason for supposing, as some do, that *all* who appear before this throne are doomed to eternal agony in the lake of fire. “It is a fearful thing to fall into the hands of the living God”—for punishment—and those “who have trodden under foot the Son of God” will be judged worthy of sore punishment. (Heb. 10:26–31.) But millions and billions of the dead never were guilty of that sin, because they had no knowledge of him in this life. God will deal in absolute justice with such, mingled with all possible mercy, for “he is not willing that any should perish.” The wording of Rev. 20:15 indicates that those who perish will be the exception, rather than the rule. But it should be borne in mind that this does not imply a spiritual salvation or life for those who do not perish, unless they afterward take of the water of life which is offered freely.

9. In the “new earth” of Isa. 65:17–25, life is again

lengthened, like the age-long lives of the antediluvians, "for as the days of a tree shall be the days of my people." "The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed." It is not to be a world entirely free from sin and death, but of general righteousness and longevity. In Jerusalem "there shall be heard in her no more the voice of weeping and the voice of crying"—no more catastrophes to its people, to cause general mourning. "They shall not labor in vain, nor bring forth for calamity." But in the final new earth there will be no more death, for death and Hades will have been cast into the lake of fire. Their purpose will have been served. A new order of life will be established. "Behold I make *all things new.*" Of the new Jerusalem it is said that "the *tabernacle of God is with men*, . . . and *God himself shall be with them* . . . and he shall wipe away *every tear* . . . and death shall be *no more*," nor mourning, nor crying, nor pain—for these things are *passed away*. "He that overcometh shall inherit these things."

10. There is one sentence of six words in Rev. 21:1 that is perplexing: "And the sea is no more." A reconstructed earth without any oceans is inconceivable. It has been suggested that the meaning may be that the sea will no longer be a barrier to communication between nations. "Wireless" and aircraft seem to be overcoming this barrier, even now. But since the ancients called oceans, lakes, and large artificial containers of water *seas*, it is possible that the sea in this passage is the Dead Sea. This was often called "the Salt Sea," or simply "the sea," while other

and larger seas were usually designated as "the Red Sea," "the Egyptian Sea," "the Great Sea" (Mediterranean), etc. If all the waters of the Jordan and its tributaries were used for irrigation, the Dead Sea would dry up, and its bed perhaps become a source of wealth in the alkaline deposits which have been accumulating for ages in its waters. That the earth is to become a waterless planet, like the moon, seems very improbable. We can only speculate on this passage.

11. Verse 8 tells us definitely what kind of people are to be cast into the lake of fire: the fearful and unbelieving, those who are still afraid to trust God, or will not believe him, and the abominable, and others mentioned. It is not to be understood that every one who has ever been guilty of any of these sins is to have a part in this lake, but those *who still persist in these sins to the end*. We must not infer more than the Bible says of this lake. Satan, the beast, and the false prophet are plainly to be tormented "unto the ages of the ages." But this is not said of any others.

"And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." (1 Cor. 6:11.)

LESSON FIFTY-TWO

THE NEW JERUSALEM

Its location; its light; its wall; its gates; its foundations; its size; its streets; its river; its trees; its inhabitants; its throne; its relation to the nations. Who may enter in through the gates. Concluding words.

By faith Abraham, when he was called, obeyed . . . for he looked for the city which hath foundations, whose builder and maker is God.”

Home readings: Isa. 65:17–25; Heb. 11:8–16; Rev. 21:1–27; 22:1–21.

Class readings: Rev. 21:9–27; 22:1–21.

QUESTIONS AND PASSAGES

1. Why did Abraham become a sojourner in the land of promise? Heb. 11:9, 10.
2. What evidence have we that God is not ashamed of such men? Vs. 13, 16.

3. Where is the church of the first-born, and what do we seek? Heb. 12:22, 23; 13:14.
4. What promise is made in Rev. 3:12b, and to whom?
5. Where did John see this city, and what did he say of it in Rev. 21:2?
6. Who showed him the city, and where was it? Vs. 9, 10. (Comp. 2a and Eze. 40:2.)
7. What is said of her glory and her light? Vs. 11, 23; 22:5.
8. What is said of the wall and its gates? Vs. 12, 13, 18, 21, 25.
9. What of its foundations? Vs. 14, 19, 20.
10. What did the angel have, and for what purpose? V. 15. (Comp. Eze. 40; 3, 5.)
11. What was the shape and size of the city, and of the wall? Vs. 16, 17.

12. Of what materials were the wall, the city, the street, and the gates? Vs. 18, 21.
13. What did John not see, and why? V. 22. (Comp. V. 3.)
14. What shall, and what shall not come into this city? Vs. 24, 26, 27; 22:14.
15. What shall be in the city, what shall proceed from it, and where? 23:3b, 1, 2a.
16. What kind of trees will line the banks of this river, and what are its characteristics? Vs. 2b, c. (Comp. Eze. 47: 12.)
17. What shall be no more? Vs. 3a, 5a.
18. What four classes of people are mentioned in V. 11?
19. What is attested in Vs. 6, 7, and who testifies? Vs. 16a, 20.
20. What warning testimony does he give in Vs. 18, 19?

21. What great invitation is given in V. 17?

22. What is the final benediction? V. 21.

NOTES

1. Could not this earth and its atmosphere, transformed and purified, become the future abode of mankind? Would not this world be a paradise, when it is made new, and Satan, death and sorrow are gone? Possibly visits to far distant planets, through vast stretches of space, may be in store for the saints; but there are many who hold that this earth, redeemed, and, with its associated heaven, is to be our home.

2. Jerusalem of old, in its greatest glory, was about $4\frac{1}{2}$ miles in circumference, nearly square. Millennial Jerusalem is to be about 40 miles in circumference, including its suburbs, or parks, occupying altogether 100 square miles. The measurement of the New Jerusalem as given in Rev. 21:16 is twelve thousand furlongs. According to Dr. Scofield, this would be about 1,341 miles, according to Dr. Young, 1,200 miles. This is usually taken to be the length of one side. But instead of repeating this measure for each side, as in Eze. 48:16, it is given but *once*, as in Eze. 48:35, which is the *circumference*. This would make the city from 300 to 335 miles on each side, covering from 90,000 to 122,500 square miles, comparable in area to the states of Oregon or New Mexico. This is several times the area of Palestine, and a city of that size could not be accommodated there, *unless* Palestine is

to finally reach the Euphrates River, as might be implied from Deut. 1:7; 11:24; Josh. 1:4. There is now a wide stretch of desert between Palestine and the Euphrates, which would be ample in area for such a city.

3. There are striking resemblances in the descriptions of the Millennial Jerusalem in Ezekiel and the New Jerusalem in Revelation. Ezekiel was carried "in the visions of God" and set down on a *very high mountain*, where he was shown the plan of Millennial Jerusalem, toward the south. John was carried "in the Spirit to a *mountain great and high*," where he was shown the New Jerusalem coming down out of heaven. Ezekiel and John each had an angelic guide with a measuring reed, the latter a *golden* reed, with which to measure the city. Each city is square, and each has 12 gates, with the names of the 12 tribes of Israel on them. The gates of the New Jerusalem are never to be shut. They are pearly portals. Zech. 14:8 tells of *living waters* (not stagnant) flowing from Jerusalem and irrigating lands toward the east and west. But Ezekiel saw a large river of water flowing from under the temple, the place of Jehovah's Millennial throne, 10 miles farther north, running down into the Jordan valley, which brought vigorous life to everything it touched—from trees to fish. In the New Jerusalem is "a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof." Wherever the waters from Jerusalem come, all the land from Geba to Rimmon becomes like the Arabah—very fertile. On the banks of Ezekiel's river "shall

grow every tree for food." evergreen, no failure of fruit, a crop every month, and the leaves for healing; and in the New Jerusalem, "on this side of the river and on that was the tree of life, bearing twelve crops of fruit, yielding its fruit every month: and the leaves of the tree were for the healing of the nations."

4. With all these similarities there are very marked distinctions. There is a very great difference between a city of less than $1\frac{1}{2}$ square miles area, one of 100, and one of 100,000 square miles. There is tremendous progression, not only in dimensions, but in symmetry, adaptation, sanitation, beauty, magnificence, glory. Corresponding civilizations accompany each. This present age is an age of savagery, climaxing in the most brutal war of all time—a colossal struggle between forces of evil and forces of righteousness. But The Conqueror has been crowned and is to conquer, and establish his reign of righteousness and peace. This is to be followed by a finally perfected kingdom of holiness and deathlessness. This will be earth's Golden Age, of which there will be no end.

5. In Rev. 21:12, the wall of the city is said to be "great and high." In V. 17 the measure of the wall, presumably its height, is 144 cubits. Even a 22 inch cubit would make this wall but 264 feet high. In V. 16 the statement appears that the length and breadth and *height* of the city are equal. But it is *not* said to be *great and high*—although the mountain to which John was carried, and the wall, are *both* said to be "great and high." If this city is really a cube, it will be at least 300 *miles high*: some say 1,500 miles high. If the city is 300 miles high, it is exactly

6,000 *times* as high as its “great and high” wall. A similar “wall” about a building 120 feet square and high would be *less than one-fourth of an inch high*—not much of a wall! This word “height” in V. 16 looks to the writer very much like the mark of a careless copyist of early times. Note this: the proportions of the city are first given as *length* and *breadth only*. It is said that it “*lieth*” (*not “standeth”*) *four square*, which does not indicate a cubical form. There is no mention of height until this statement of proportion is *confirmed by measurement*, which seems to be of the *circumference*, when the first statement that “the *length* thereof is *as great as the breadth*,” is *confirmed* by the statement that these proportions *are equal*, according to this measurement. This is as easy to understand as that two and two make four. It would be as hard for one to understand that two and two make five as to understand a cubical city.

While we do not question the verbal inspiration of the original text, we cannot deny that errors of transcription and translation have crept into this book in spite of the warnings appended; for in the American Revision there are more than *thirty foot notes* which mention variations, omissions, *additions, insertions* and uncertain meanings, in which “many authorities,” many ancient authorities,” etc., differ from the text—besides various renderings in translation. For example: the King James version of Rev. 22:14 reads, “Blessed are they that *do his commandments*”; while the Am. Revision reads “Blessed are they that *wash their robes*.” And this of so important a matter as the terms on which they may have “*the right to the*

tree of life," and entrance into the city! And yet, these errors are not of such importance as to impair the book as a whole, but only add to the difficulty of interpretation in minor details. We must face facts, not ignore them. We must visualize these descriptions as correctly as possible, before we can interpret them correctly.

6. This city (of Rev. 21:12) is to be the home of the resurrected and transformed saints, the new creation of which Jesus is the "Adam." It is possible that spiritual bodies might inhabit a cubical city, of which we can form no conception; but the entire description of the city, aside from that one word "height" in V. 16, accords with our understanding of a real city, and corresponds in proportions with the present and Millennial Jerusalem. We can understand the wall, the gates, the river, the trees of such a city. Dr. Seiss says: "That a real city as well as a perfected moral system is here to be understood, I see not how we can otherwise conclude. Great Babylon, to which it stands as the exact antithesis, came out finally in a real and universally potent city; so, therefore, must this. All the elements of a city are indicated. . . . And whilst this holy Jerusalem is the Bride of Christ with reference to its holy occupants, it is still those occupants as disposed and arranged in that city . . . its waters are literal waters, of a nature and quality answering to that of the golden city to which they belong."

7. This city is already built—"whose architect and builder is God." It seems to be identical with the "Paradise of God" of Rev. 2:7, for the tree of life is

said to be there. Jesus said to the dying thief "Today shalt thou be with me in Paradise." He had previously told his disciples of the "many mansions," and that he was going to prepare a place for them. Previous to his descent into Hades after his death, all men had gone thither (to Hades) at death. Psa. 89:48 says: "What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol?" Psa. 49:15 says: "But God will *redeem my soul* from the *power of Sheol*; for he will receive me." Eph. 4:8, 9 says: "Wherefore he saith, When he ascended on high he led captivity captive"—a quotation from Psa. 68:18: "Thou hast ascended on high, thou hast *led away captives*." Jesus said in Rev. 1:18, "I was dead, and behold I am alive for evermore, and *I have the keys of death and Hades*." He once said to Peter, "Upon this rock will I build *my church*; and the *gates of Hades shall not prevail against it*." From these and other passages, it is inferred that after Jesus' sacrificial death he descended into Hades (Sheol), where he proclaimed the glad tidings of redemption, and then released all captive souls who would accept, or had accepted his salvation, and led them, including the thief, up to Paradise; and that ever since that time the gates of Hades had been locked against His saints, who are conveyed at once up to Paradise, when they die.

8. Paul tells in 2 Cor. 12:4 of being caught up *into* Paradise (not seeing it from a high mountain, as John did), "Whether *in the body*, or apart from the body, *I know not*; God knoweth," and that he heard "*un-speakable words*," which it was *not lawful* for him to

utter. He speaks of this experience as one of his “visions and *revelations of the Lord,*” and that “by reason of the *exceeding greatness* of the revelations, that I should not be exalted overmuch, there was given me a thorn in the flesh.” He intimates that he has reason to glory over these wonderful revelations, but that it is not expedient for him to do so. His epistles disclose marvelous knowledge of God’s eternal purposes, and of coming events. The 15th chapter of 1 Cor. and the 1st and 2nd chapters of 2 Thess. show wonderful insight into the future. It seems probable, therefore, that Paul received similar, and perhaps fuller, information in his “*revelations of the Lord,*” than even John, as he was not permitted to tell all he knew. What he says about the resurrection of the saints, and the time of its occurrence, after the last trumpet, must be in harmony with what John was permitted to write. Doubtless it was these wonderful revelations, which so inspired Paul and gave him such unrestrainable enthusiasm in his work. It ought to have the same effect on every Christian who can catch from him and from John some glimpses of what they saw so plainly.

9. Each of the gates of the city has the name of one of the tribes of Israel upon it. Each of the 12 foundation stones has the name of one of the twelve apostles on it. Since these gates are never closed, they seem to be chiefly for courts of jurisdiction, one for each apostle, and his designated tribe over which he rules. There will be no criminal causes in these courts. More likely they will be gathering places for considering questions which have to do with the welfare of all.

and over which the apostles preside, and where they render decisions. The gates are pearls, and the foundations are precious stones.

10. The city is of pure, translucent gold. Even the streets are of the same material. But, aside from the buildings and streets there are the river and the trees. There must be soil for trees, and, in all probability, for other vegetation. The picture seems to be of a city supplied with irrigating streams, all coming from the river and flowing along every street, making a "Paradise"—"the garden of God," of 64,000,000 acres—buildings, streets and all. Under perfect conditions, "no more curse," upon the earth, the thorns, thistles, weeds, insect pests and all the other enemies of plant life with which the earth is now cursed, gone, and the invigorating waters of the river reaching everywhere, producing a crop every month, under such conditions, what a population will be possible!

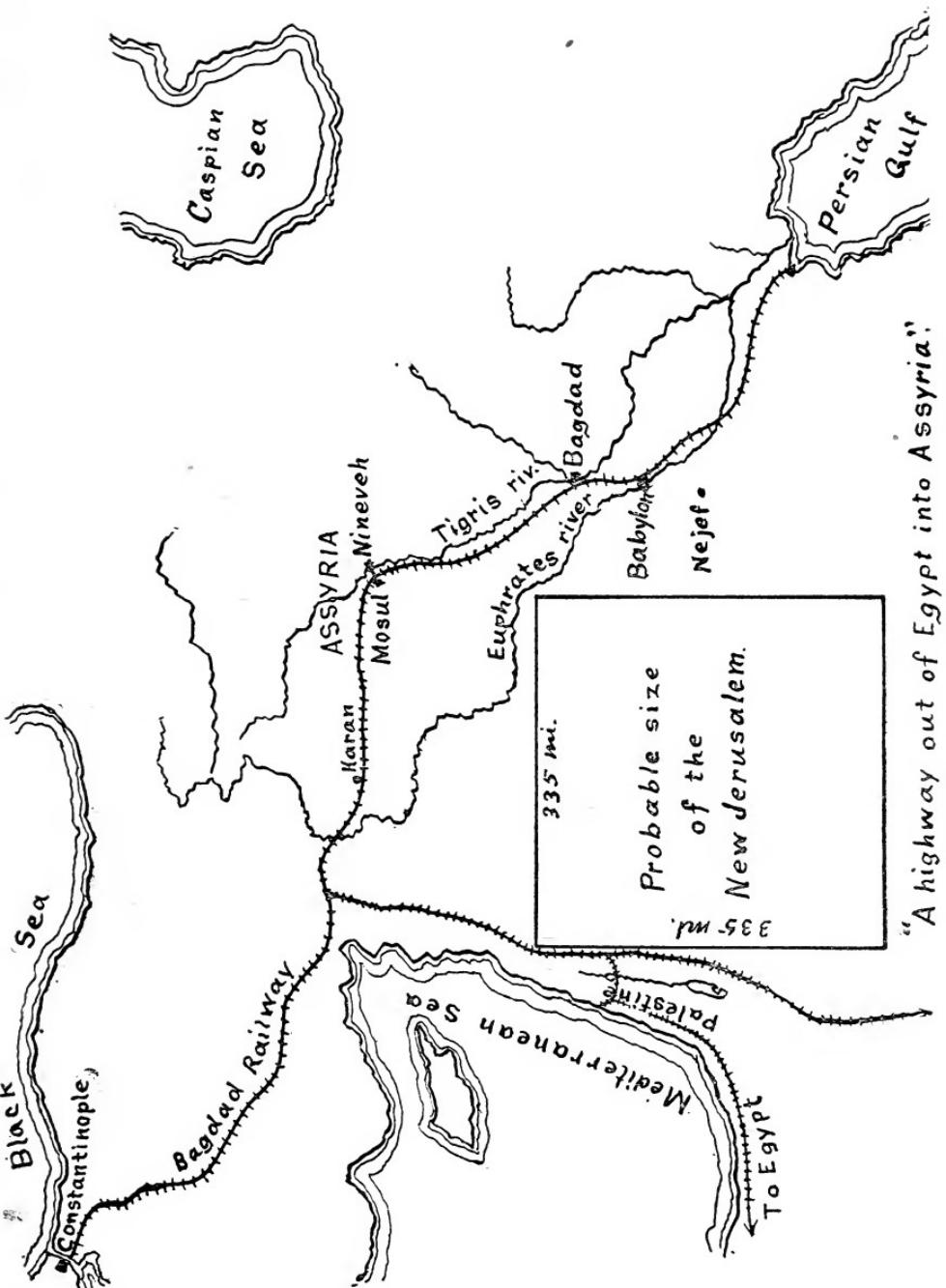
11. More space is given to the description of the wall than to the city itself. The building of the wall is of "jasper"—which is supposed to be the diamond—"a stone *most precious*," "*clear as crystal*"—flashing light, impenetrable hardness—perfect protection to those within the city. Real as this doubtless is, it is also beautiful in its symbolism. Christ is the chief corner-stone (Eph. 2:19-22); and here we see the first foundation stone is of jasper. The wall is of Jasper, surrounding the city, giving light, not only to it, but to the nations outside also; and Christ is the light of the world. "In Him is no darkness at all." "And there shall be night no more." His Bride is to enjoy all the protection, all the light, all

the nourishment, delicious fruits, clear, sparkling, living water, and glory, that belong to Him.

12. In the temples of old, and in the millennial temple, there is exclusiveness. A special place of residence is provided for God, into which men may not enter: God is holy; and until men become holy they are not fit to be in His presence. But since the inhabitants of the New Jerusalem are made holy through the cleansing blood of Christ, they come into full fellowship with Him, and there is no further need of exclusion from His presence. John saw no temple in this Holy City, for the presence of the Lord God, the Almighty, and the Lamb, dwelling with his people, makes a temple unnecessary, except as the whole city becomes a temple. “So then ye are . . . of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom every building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together into a *habitation of God in the Spirit.*” The nations do not reside in the city, but walk in the light of it, and bring their glory and honor into it.

13. When Adam sinned, he was expelled from the immediate presence of God, and from his Paradise. Cherubim guarded the place lest he should return and partake of the tree of life, and so perpetuate his existence in a sinful condition. Not until sin is expiated and cleansed away, can man be permitted to enter the Paradise of God and have right to the tree of life. But there is to be a fountain of water of life to which all are invited, and of which all may drink

freely. Every provision is made for securing life, for sanctifying life, for sustaining and perpetuating life. The nations of earth, outside the city, shall walk in its light, and may be healed by the leaves from the tree of life. The ultimate purpose of creation, redemption, justification and sanctification, is the bringing of many sons to glory, in the attainment of *perfected and endless life*, in a perfect fellowship with God, in a city of His designing and building, and upon an earth freed from the curse and the blight of sin.



"A highway out of Egypt into Assyria!"

THE FINAL TESTIMONY, INVITATION, WARNING, PROMISE AND BENEDICTION

The Revelation proper ends with 22:5. The attestation of Jesus as to the faithfulness and truthfulness of the book, and the blessedness of those who keep the words of its prophecy, and that it is for the churches, are given in Verses 6, 7 and 16. That freedom of will is allowed all men to choose whether they will be unrighteous, filthy, righteous or holy, is to continue until He comes to render to every man according to his works, is stated in Verses 10 to 12. The kind of people who may enter into the city and have right to the tree of life, are indicated and called blessed in Verse 14; and those who are left out are described in Verse 15. The "great invitation" follows in Verse 17. Then follows, in Verses 18, 19 the awful warning to every man that hears the prophecy of this book, not to tamper with its words—either to add to them, or take from them, under terrible penalties. His final testimony is that He will come quickly—which may imply suddenness, rather than nearness in time. We all join with John in his "Amen: come, Lord Jesus." Verses 8 and 9 seem to be a repetition of 19:10, which also follow a description of the Bride. The book ends with a benediction of grace to the saints.

CONCLUSIONS

The angel who was John's guide in the visions of The Revelation, said he was one of those who "hold the testimony of Jesus"; and that "*the testimony of Jesus is the spirit of prophecy*"; His testimony was, "*These are true words of God*"; and "*These words are faithful and true.*" He did not say that this book was true, in any general sense, but that the *words* were true. Seven times the words of this book are specified in the last 15 verses, as true, sacred *words*. This can mean nothing less than verbal inspiration. They are the *true words of God*.

The spirit of the words of this prophecy, and of all Bible prophecy, is the testimony of *Jesus*. From beginning to end they testify of Him—as Prophet, Priest, and King. They indicated the signs by which he should have been identified at his first coming. Failure to discern these signs was the primary cause of his crucifixion. He himself gave his disciples signs by which *we* might *know* when He is *near, even at the doors*.

We must not be dogmatic, but is not the evidence brought forward in these lessons very strong in support of the belief that we are *now witnessing* some of these signs? If we have correctly interpreted the meaning of Jesus' own words, the world is now in the throes of the *great tribulation*. Men, Christian leaders, are failing to recognize these signs of the nearness of

the Great Day of Jehovah. Even the Church is in danger of being overtaken by that day *as by a thief*. "But ye, brethren, are not in darkness, that that day should overtake *you* as a thief." We have the sure word of prophecy, to which we may well take heed, and by which we may *know* when that day is *near*.

So far as the writer is able to discover, it is by no means inconceivable that this earth and its atmosphere may be the "heaven and earth" of our future abode. There seems to be no assurance that the saints are to be transported to any other planet, or to any other heaven than the heaven that is always associated with the earth in the Bible, and which is defined in Gen. 1:7 and 8. "And God made the firmament (Heb. "*expanse*"), and divided the waters which were *under* the firmament from the waters which were *above* the firmament: *and it was so*. *And God called the firmament Heaven.*" This is *God's definition*.

The next verse tells of the waters under the *heavens* being gathered into seas—suggesting more than one heaven. In V. 20, God said: "let *birds fly* above the earth *in the open firmament of heaven.*" In most instances in the 700 times "heaven" is mentioned in the Bible, where there is any indication of locality, earth's atmosphere is evidently meant. To be sure, there are many mentions of sun, moon and stars in the heavens; but more often the reference is to "the clouds of heaven," "the winds of heaven," fowls, eagles, "the stork," and all birds as flying *in heaven*; lightning, thunder, rain, snow and dew *from heaven*. God is repeatedly represented as inhabiting "the heaven of heavens."

After the death of Jesus he was with the thief in Paradise; and it was Paradise to which Paul was later caught up—"into the *third* heaven." This does not seem to correspond to "the heaven of heavens," where God dwells; for although Jesus told the thief: "*Today* shalt thou be with me *in Paradise*," yet three days later, and after his resurrection, he told Mary that he had *not yet ascended to his Father*. Dr. Scofield and others think Paradise was in Hades until the ascension of Christ. Possibly so, but Lazarus went to "Abraham's bosom"; and if the thief had gone to the same place, it would seem appropriate to call it by the same name. Was not the thief who suffered with Jesus the first redeemed soul to reach Paradise?

We are nowhere told that we are to "go to heaven"; only that the gates of Hades shall not prevail against Christ's church. The redeemed are not to pass through them, but are evidently to spend the intervening time between death and resurrection in Paradise, and return to earth for their resurrection bodies. They are then to be "*caught up in the clouds to meet the Lord in the air*," and return to earth with him to reign *on the earth*.

Jesus told us about the Kingdom of Heaven, not the Kingdom *in Heaven*. We are to pray "Thy Kingdom *come*"—not to be taken to it. "Thy will be done *in earth* as it is in heaven." It is a heavenly heaven-like Kingdom, *on earth*. We are told to lay up treasures in heaven, that our reward is in heaven, that our inheritance and citizenship are in heaven, and our names are written in heaven. But Jesus said: "*Behold, I come quickly, and my reward is with me*

to give"—etc. We do not go to heaven to get our rewards, he brings them to us. The city in which we hope to have citizenship is "*coming down out of heaven.*"

Probably all books ever written, or sermons preached, about heaven as our future home, were based principally upon the description of the New Jerusalem of Rev. 21 and 22. But that is a city—not a planet, nor a condition, nor a perfected moral system—but "*a city which hath foundations*"—not an ethereal something, forever floating in the air—but a *real* city upon a *real earth*. Nor is it anywhere suggested that this city is ever to be removed from the earth. It is to be earth's *permanent* capitol and metropolis, with God, His Son, Jesus, and the glorified saints resident in it, and ruling the earth from it.

Possibly we may be permitted to visit other planets, or make excursions to the extremes of the Universe; but we find nothing in the Word itself to warrant any assertion to that effect.

God loves this earth. He made it. We, too, love it. We love its rocks and rills, its woods and emerald hills, its lakes, waterfalls, mountains and plains, its rivers and seas, its birds, its flowers, its fruits, its fishes and its animals; and most of all, its people—and so does God. With Satan, sin, sickness, sorrow and death forever gone, and Christ on earth's throne, we want to be *here with him*. "*And so shall we ever be with the Lord.*"

But there are many interpreters of the Word on these points, and we would simply say here: "*let every man be fully persuaded in his own mind.*"

Why Christ should come to judge the world a thousand years after it is all converted and running peacefully; how the Church can obey Christ's injunction to *watch* for His return if He is not to return for at least 1,000 years; how people who hold such views can call those pessimists who believe the struggle with sin and Satan may end within a generation, and Jesus be ruling the world in righteousness, all of these are unexplained mysteries. However, we must give all Christians credit for honesty and sincerity, whether we see alike or not. Meanwhile let us hold fast to the "Blessed Hope" of His glorious appearing, "looking for and earnestly desiring the coming" of that day.



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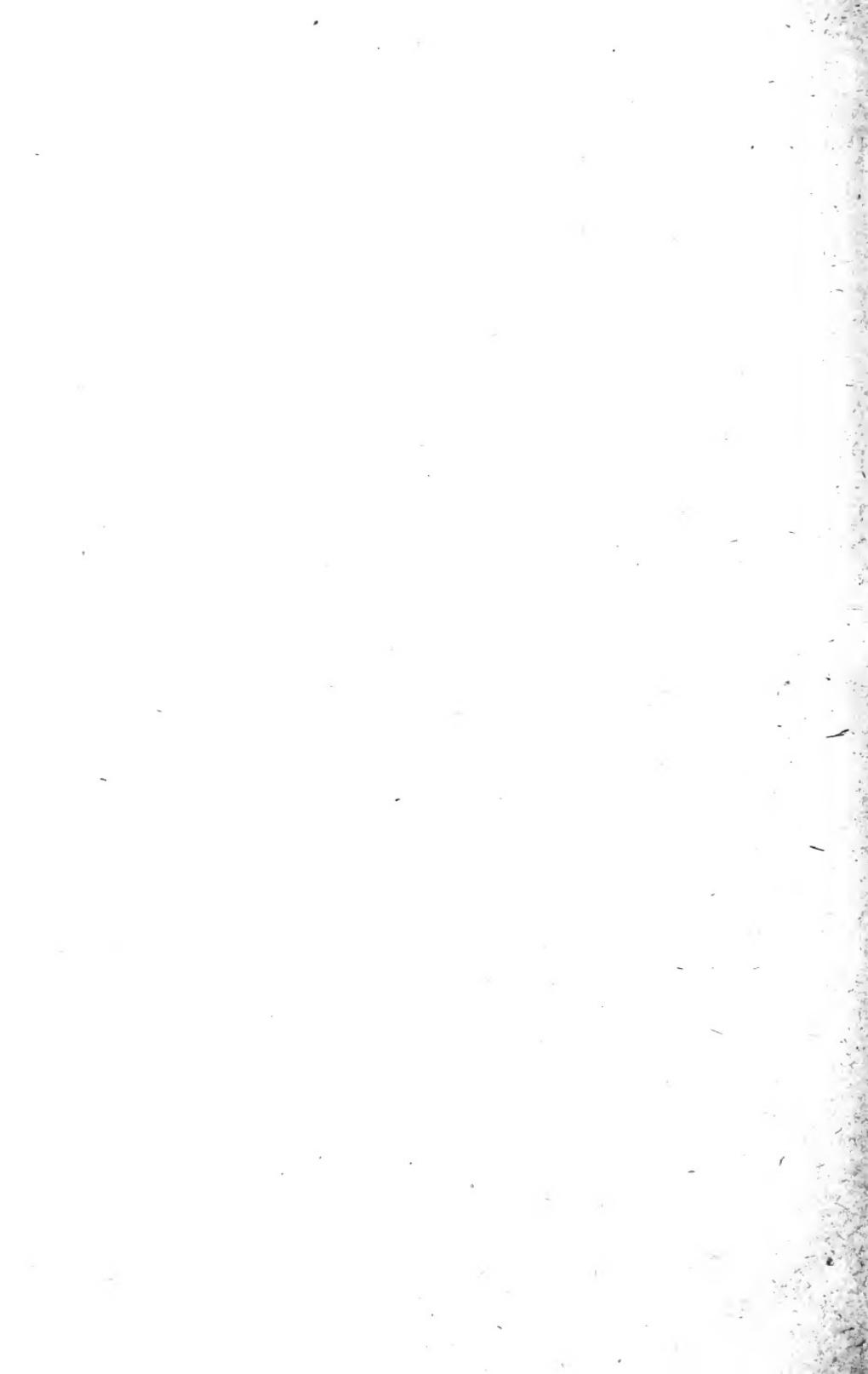
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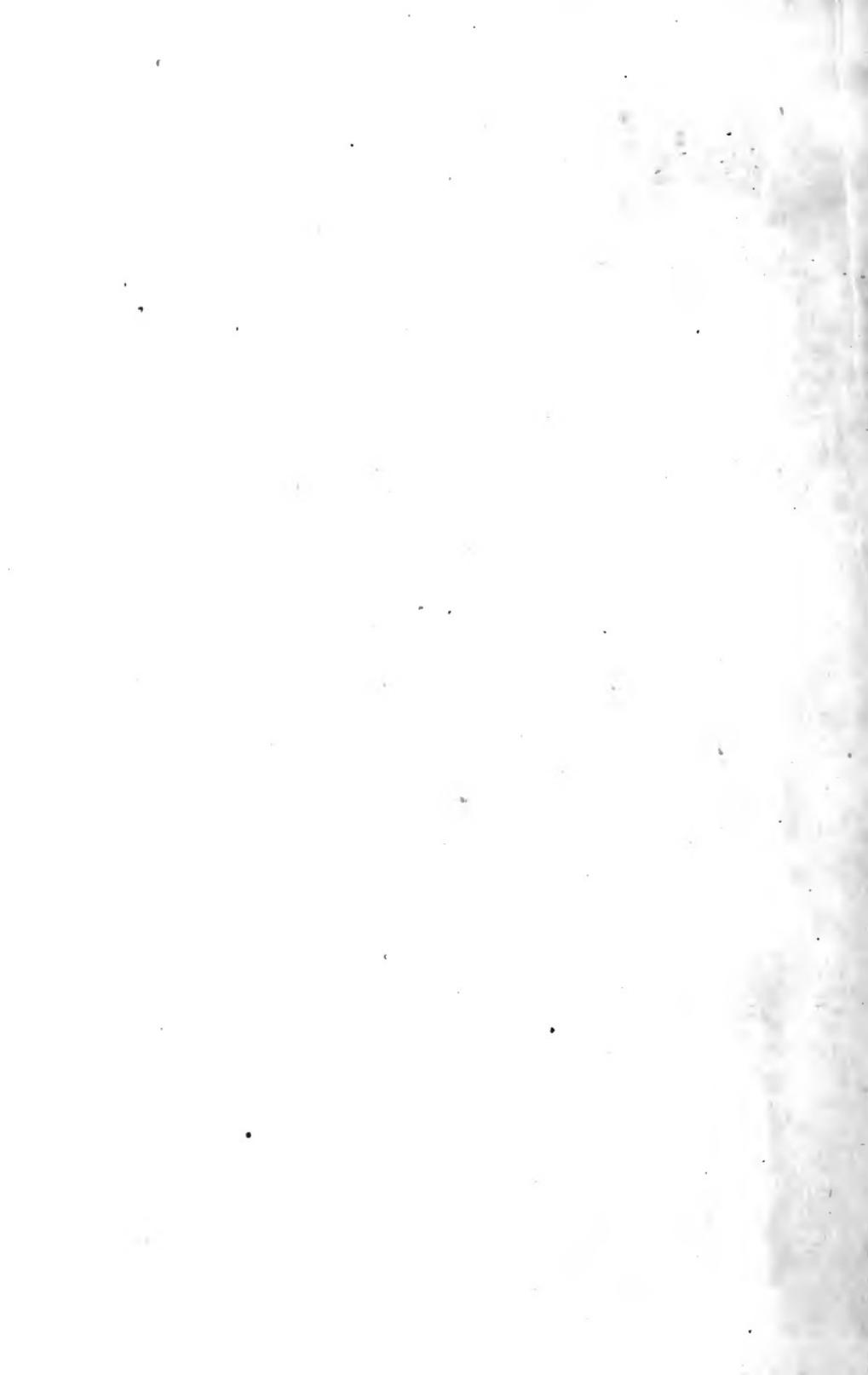
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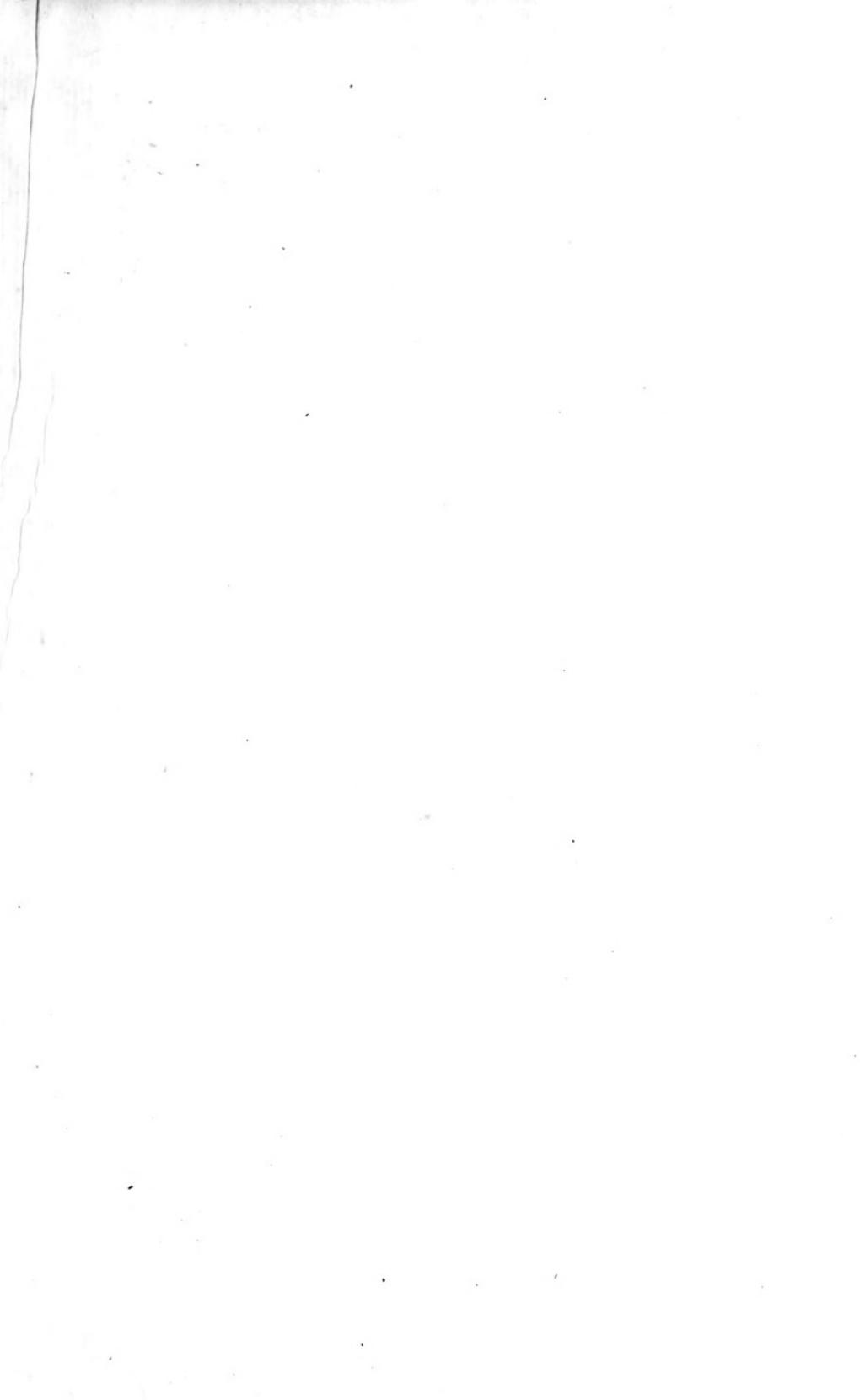
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